

ZION'S HERALD

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CHURCH STATISTICS FOR THE YEAR.—The indefatigable assistant editor of *The Christian Advocate* has worked over the proof sheets of the unpublished Minutes of the Annual Conferences, and massed a large number of interesting items from the seemingly dull pages. Among them are these:—

	This Year.	Increase.
Bishops	10	...
Travelling Preachers	8,830	349
Local Preachers	10,340	441
Total Ministerial force	19,179	790
Lay Members in full connection	1,114,712	54,447
Lay Members on probation	184,226	dec. 10,624
Total Lay Membership	1,298,938	48,823
Number of Church edifices	12,048	356
Number of parsonages	8,968	157
Value of Church edifices	\$47,253,067	\$5,559,145
Value of parsonages	\$6,862,236	\$585,651
Total value of ch's and parsonages	\$54,115,297	\$6,144,796
Number of Sunday-schools	16,393	508
Number of officers and teachers	184,596	2,930
Number of scholars	1,179,984	84,817

There are 72 Conferences. Of the 8,830 itinerant preachers, 7,434 are effective. New York is the largest Conference, — 272. Colorado, the smallest, — 12. East Maine and Providence show a slight decrease of members; so do those of New Jersey, Indiana, and Illinois. Minnesota loses 8, the rest make an advance. Over half the increase has been in the South, 22,278. The total amount published for the six benevolent purposes formally adopted by the Church, is \$987,138.13, a little short of a million dollars. Other charities not counted in, would raise it far above this sum.

It also gives this table of progress for the last five years. It will be found much larger if the comparison included ten years:—

	Present Number.	Increase in 5 years.
Conferences	72	15
Travelling Preachers	8,830	2,009
Local Preachers	10,340	2,135
Total Preachers	19,179	4,144
Lay Members	1,298,938	370,618
Churches	12,048	2,083
Parsonages	8,968	1,020
Value of Churches	\$47,253,067	\$23,471,557
Value of Parsonages	\$6,862,236	3,760,670
Sunday-schools	16,393	3,240
Officers and Teachers	184,596	36,121
Scholars	1,179,984	320,284

Though the "decrease" should set the Church at large, and these Conferences where they have oc-

curring, to especial prayer and labor, the general advance along the line is most encouraging. Who will say God's Church is declining, when one branch of it alone bends with such heavy fruit? We wish our agents would increase the range of statistics. Let them include private, or other donations to churches, literary institutions, and their students, and gifts, publications, their number, and issues. The facts are good. Let us have more of them.

The expenses of the Sunday-schools of the M. E. Church reach about half a million of dollars annually. And all voluntary. This shows how needless it is to take the money of the State to support denominational day schools. If the time has come, in the conscience or policy of any Church, when it desires them, let them establish them. The Methodists take care of theirs. Why should not the Romanists of theirs?

The Missionary Committee appropriated \$800,000 for missions. This is a large increase on last year. It must be met with larger subscriptions. Let every pastor prepare his people for this work. Let the Missionary Committee in every church be called, and plans arranged for the carrying out of this programme. May the subscriptions be so liberal, that the \$800,000 shall foot up next November a million. That is easy to do, if the Church only wills it.

The Boston Methodist Social Union met at Grace Church, last week Wednesday. A large number of gentlemen and ladies were present. Several new members were added. Rev. H. W. Warren delighted them with a very racy sketch of "Abroad." The social exercises were of the best. Prayer, praise, conversation, and refreshments, filled up the happy hours. Poor brethren, from far and near, will find this an excellent institution. It is firmly established, and has already proved a success. Let every minister join. His admission is free, and his charge less than the same number of suppers equally good would cost at home, with all the communion thrown in. Laymen are charged an initiation fee, but many of them spend more than that every week, without consideration. Give your names to J. P. Magee, and be present at the next meeting.

The Congregationalist seeks to prove "the subjection" of woman to man, by that of Christ to God. It quotes several Scriptures to show that Christ is subject to God. This is a strange position for an orthodox sheet. It says:—

"As to the matter of the subjection of Christ, if our neighbor does not hold to any such doctrine, in what manner will it explain Christ's own words: 'I came, not to do mine own will, but the will of Him that sent Me; 'My Father is greater than I;' and Paul's: 'Christ is God's,' and 'when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all?'"

We answer in the good old orthodox Puritan Congregational fashion, this "subjection" is simply one of office in the mediatorial work, not one of character. Does our neighbor teach such essential subjection? If so, what does it do with the multitude of counter texts, "I and My Father are one," "No man knoweth the

Father but the Son," the first chapters of John and Hebrews, the passages in Ephesians and Colossians, and a multitude of such. Again, we shall have to repeat our admonition, that "it must be careful, or in its zeal to find a ground for the subjection of woman, it will assert the subjection of Christ."

Man and woman have certain official relations, as have God and Christ, but in neither of these is there any "subjection," in such sense as *The Congregationalist* suggests. Nor do these relations prevent their real oneness and equality. They rather compel them. In fact, if its interpretation is true, the real subjection of Christ does not come until after the Judgment: "then shall the Son also Himself be subject." It is unfortunate that the simple question of whether or not a woman shall vote, should be thus forced to sustain itself against Scripture quotations wrongly employed; and yet more unfortunate that words teaching inter-divine offices should be wrested from their sacred meaning. All such attempts harm the Divine Word in men of weak minds. Our orthodox neighbor should be more orthodox.

The Advance says:—

"Those who have an idea that where there is so much denominational noise there must be a good many churches, will be surprised to learn that in Boston the proportion of Unitarian churches to Evangelical Congregational is now but 3 to 2, while fifty years ago it was 9 to 2. Clearly the old faith is not surrendering to the noisier one there."

It could have made the statement more striking by substituting "Christian" for "Congregational," the increase of evangelical Christian churches having been many fold more than those of the Unitarian. The latter reports 23 churches in Boston in 1868, six of which are missionary chapels, or 17 self-supporting churches. Ten of these were in the original secession; four others were established over thirty years ago. Several of the original ones have disappeared. They have hardly more influential churches now, in the limits of the city of that day, than they had then; while Methodists, Episcopalians, Congregationalists, and Baptists have increased tenfold. Instead of being three to two, they are nearer ten to two. The truth will conquer even the churches that yet "stout it out." Several are almost persuaded. Most will yet be.

Father, or as he calls himself Frère, or Brother Hyacinthe, spent last week in this city. He is exceedingly worn down by his situation. It is difficult in the highest degree. He is breaking in heart from Rome, and must, if he adheres to his position, break from her in form. Yet he shrinks from this result, and, as he said to one of his friends here, he "waits in silence and prayer." He dined with Gov. Claflin and Prof. Longfellow. He made an arrangement to meet the Committee of the Evangelical ministers, but through sickness was unable to see them. He agreed upon a second meeting, when he was suddenly summoned to New York by a telegram. He expressed the utmost kindness for their cordial words. He left the impression upon those who met him, of sincerity, devotion to Christ, and an earnest wish to know and do His will. May he be led by the Spirit into all truth.

Original and Selected Papers.

THE LOWLY PATH.

Nobody saw us yesterday,
Walking over the dusty way,
Out of the village, along the shore,
To a lowly cot, a widow's door,
To learn the need, to hear the plaint,
Of that humble child, an aged saint.

Nobody saw us waiting stand,
With patient word, and outstretched hand,
In the path of one who had stepped astray,
To gently lead to the better way;
To tell of joys he'll never find,
In the golden dreams that fill his mind.

Nobody heard a word we said,
When with burdened heart, and bended head,
The prayers went up, and heaven assailed,
Again and again, till Faith prevailed;
Cry after cry urging its way,
Till the very dawning of the day.

Nobody knoweth what we do,
Morn, or eve, or all the day through;
Words are spoken, deeds are done;
Here a foot guided, there a soul won;
Here a prayer offered, there a tear shed,
Christ's dear little ones comforted.

Nobody knoweth! Better than praise,
From the lips of men, our Jesus says,—
"I know thy deeds, and they shall be
Reckoned at last as done to Me."
"Done to Me!" How tenderly sweet!
Dear Christ, the words are reward complete.

1869.

CHISLON.

ERA OF CHRISTIAN WORK.

[Abstract of Address of Rev. B. K. Peirce, at the Anniversary of the M. E. S. Union, Columbus, Ohio.]

An interesting volume, embodying a series of the Bampton lectures, entitled, "The Progress of Doctrine in the New Testament," has been published within a few years. In this work of Bernard, the able author has shown, with great clearness, the gradual development of doctrines in the New Testament, from the first revelation of the Kingdom of Heaven in the Evangelists, coming without observation into human hearts, to the universal and triumphant Kingdom over angels and men, as set forth in the book of Revelation: from the golden precepts and moral lessons of the Sermon on the Mount, to the full developments of the life of faith in the Epistles of St. Paul; and from the penitent prodigal returning to the father's house, in St. Luke, to the moral Jewish counselor, pointed, in John's Gospel, to the crucified Messiah, as the means of securing the new birth, through the agency of the Holy Ghost. This is in entire harmony with the gradual development of the Messianic idea in the Old Testament, from the first gleam of light, beaming in upon a Paradise Lost, in the prophecy of the seed of the woman, bruising the serpent's head, to the wonderful child of virgin birth, to be born in the city of Bethlehem of Judea, disclosed in the later prophecies. The same truth is illustrated in the history of the Church since Apostolical days. There have been eras when particular doctrines and modes of Christian action have been set forth with peculiar clearness, and have become the permanent inheritance of the Church. Truth is always truth, but it may not be always clearly apprehended. Gravitation was always a law of the universe, from the hour that God first spake it into being, but it was not clearly perceived in all its simple and wide relations, until Newton discovered it, and Kepler gave to the world its laws, crying out, as he recorded them, in devout and reverent joy, "O God, I think Thy thoughts after Thee!"

At the General Council held at Nice, the doctrine of the tri-personality of the Divine Unity was so clearly set forth from the Scriptures, and formulated in such satisfactory terms, that the great mass of Christian people have accepted it as an article of faith from that time to this. The great Latin Father Augustine so fully discussed the effects of the Fall upon the race in depraving the moral nature of man, that his form of sound words has become a common article of faith upon this point, through succeeding generations.

Luther gave to the Church of all time that wholesome doctrine so full of comfort—"Justification by faith;" and though there may yet be local skirmishes with ritualistic churches, there will never be another great battle over this redeemed territory of the Church.

In the days of the Wesleys, the nature and the necessity of the inward experience of the doctrines of grace, and the possibility of securing the divine attestation of the work of adoption in the heart, were so clearly illustrated in discourse and in multitudinous personal testimonies, that this also has become a portion of the permanent patrimony, not only of the denominations bearing their name, but of all evangelical Christendom.

We have now fallen upon another era. A Christian duty is now set forth before the churches, in a new and impressive light: it is the hour of the development of the full idea of Christian work. A dispensation of the Gospel has

fallen upon the churches,—upon old and young—the people as well as ministers, thrusting them out into the great field around us, and saying, Go ye into all the world. The Church has awakened to the idea that she has, in some degree, inverted the Saviour's commission; that she has been saying to the world, "Come to the Church," while Christ is constantly urging the Church forth, and saying "Go to the world." The world will not be saved until Christian people go where it is, address it individually, as Christ bore a full and sublime gospel to that one sinful woman of Samaria, and thus reach "every creature." As in previous eras the Master raised up special men to set forth and illustrate the great truth of the hour, so in our day apostles of Christian work have been called out as leaders of the people. Such men as the Earl of Shaftesbury and young Lord Radstock in England; Drummond, the devoted and wealthy nurseryman of Scotland, whose tracts, bearing the name of his native town of Stirling, Scotland, published and scattered entirely at his own expense, have been sent forth by millions; men like the retired merchant of Philadelphia, whose name has become a household word, as patriotic as he is pious, the efficient head of the Christian Commission during the war, of whom it was said, that there is not a brakeman upon a railroad running from his city who has not been personally addressed in reference to the well-being of his soul by him; persons like the somewhat rough and eccentric but earnest and true-hearted young laborer of Chicago, who, with a good prospect of success crowning his vigorous efforts as a merchant, entered with the same zeal into the work of the Lord, and who, when the beautiful hall which his association had just occupied was in flames, gathered his company of young men in the vestry of the Methodist Church where they started their Christian movement, and thanked God with them, that though Farwell Hall was in flames, Jesus still lived; like that St. John of the new movement, of the city of Cincinnati, from whose outward vision God has taken its "speculation" that he may have a richer inward vision of his beloved Master—such men as these have been set forth in these last days as exponents of the nature and efficiency of individual Christian work among the unconverted masses of the land.

Correlative providences have turned the eyes of the Church in the same direction. The Christian denominations have been coming together; seeking not so much to harmonize their doctrinal views, as to combine their efforts for the upbuilding of Christ's kingdom. Especially the young men and women of the churches, have united themselves in associations for common charities and cooperative efforts for the salvation of the young people of the land. At this hour, too, the Sunday-school enterprise is taking new form. It is considered no longer something simply incidental to Church work, but one of the most important divisions in the militant army, for the conquest of the world to Christ. The strong men and women of the Church, with the pastor at their head, are coming everywhere to its support; it is feeling the quickening impulses of the times; it is availing itself of all the intellectual helps that can be secured, and is praying with no less fervor for the baptism of the Holy Ghost.

The great practical question with each one of us now, is, "How shall I best prepare myself to discharge my part in this hour of Christian endeavor, as a laborer in Christ's vineyard. A preparation is required for mind, heart, motive, and manner; and following this order the requisition upon each one may be said to be for thoughtfulness, holiness, earnestness, and tenderness.

Having illustrated these elements of character, the speaker closed by remarking that God had expressed His judgment upon a life devoted to Christian work: "He that winneth souls is wise!" He is wise in view of the permanency of his work, of the comfort it will afford him in its prosecution, and in consideration of its eternal rewards. "The wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

BIBLE TESTIMONIES OF EMINENT MEN.

BY REV. E. DAVIES.

"The Bible! It is the index of eternity.
He cannot miss of endless bliss,
That takes this chart to steer his voyage by;
A book to which no book can be compared
For excellence."

Some men scoff at the Bible and at the religion that it teaches and say, "It will do for weak minds and little children." We accept the charge, and thank him for the compliment. It will, thank God, do for these weaker portions of humanity, and this is one of its excellencies, and shows that its author is divine, adjusting, in revelation as in nature, the means to the end. But this inspired volume is equally adapted to men of mighty grasp of intellect; and as proof, we offer the following testimonies:—

Sir Isaac Newton says: "We account the Scriptures of God as the most sublime philosophy. I find more marks of authenticity in the Bible than in any profane history whatever."

Joseph Addison says: "The Scriptures are full of pathetic and warm pictures of the condition of a happy or miserable futurity, and I am confident that the frequent reading of them would make the way to a happy eternity

so agreeable and pleasant, that he who tries it will find the difficulties which he before suffered in shunning the allurements of vice, absorbed in the pleasure he will take in the pursuit of virtue; and how happy must that mortal be, who thinks himself in the favor of an Almighty, and can think of death as a thing which it is an infirmity not to desire."

The great philosopher, John Locke, says: "That the holy Scriptures are one of the greatest blessings which God bestows upon the sons of men, is generally acknowledged by all who know anything of the value and worth of them. In them the Lord hath lucidly displayed that counsel of His will that is of infinite concernment for us to understand, in order to our present being accepted of Him here, and at last brought to the fullest enjoyment of His glory hereafter. Yet, to amazement, it is observed that man, who is so highly and principally concerned in it, doth too little value it; he can weary himself in any secular affair, but diligently to search the Scriptures, according to our Lord's advice, is to him tedious and burdensome."

Sir Matthew Hale says: "There is no book like the Bible for excellent learning and use."

John Milton says: "God having to this end ordained His gospel to be a revelation of His power and wisdom in Christ Jesus. And this is one depth of His wisdom, that He could so plainly reveal so great a measure of it to the gross, distorted apprehension of decayed mankind. Let others, therefore, dread and shun the Scriptures for their darkness; I wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness."

Sir William Jones says: "I cannot refrain from adding, that the collection of tracts which we call from their excellence the Scriptures, contains, independently of divine origin, more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence than could be collected from all other books that were ever composed, in any age or in any idiom."

Thomas, Lord Erskine, says: "I have been ever deeply devoted to the truths of Christianity; and my firm belief in the Holy Gospel is by no means owing to the prejudices of education (though I was religiously educated by the best of parents), but it arises from the most continued reflections of my riper years and understanding. It forms at this moment, the great consolation of a life which as a shadow must pass away."

Without swelling this list, let us close with an extract from the circular letter of the "Father of our country," dated June 8, 1783: "The free cultivation of letters, the unbounded extension of commerce, the progressive refinement of manners, the growing liberality of sentiment, and above all, the pure and benign light of revelation, have had an ameliorating influence on mankind, and increased the blessings of society."

"I now make my earnest prayer that God would have you and the State over which you preside, under His holy protection; that He would incline the hearts of the citizens to cultivate the spirit of subordination and obedience to the government, to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that he would be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation."

These words of the honored Washington, are worthy of being written in letters of gold. Let them be heeded by the men of this generation.

CHARACTER IN RELIGION.

BY REV. E. CARY.

Religion is supposed to give a man character. Greater mistakes have been made, and lesser too, for that matter. Religion is not to be overlooked in sketching a religious man's character, for it always bears a premium, whether on the slave block, or in the pulpit.

But character is hardly less than an indispensable to religion. In this world, religion is not mere goodness, a kind of indescribable something, with no points, edges, and corners. If it were only good (ish) news, then religion might not be so rare to find, or difficult to live.

Religion requires not a little grace, and not much less character. If a man's soul is so ill conceived as to lack character, religion will find a poor soil there. That almost talentless man may repent, and, if he dies soon enough, may live forever.

"Knowledge" has been said to make "the difference between men in the same society." It is nearer truth to say character makes the difference. Character makes the difference between students, determines the difference in knowledge acquired and made available.

Character is will-force without willfulness, a faculty to bend circumstances, even when appearing to bend to them, an independence in the right, recognizing living principles, and daring to stand or fall with them. Character has stability.

How refreshing in this world to meet with character in any place, but chiefly among worshippers, and not

least among the young in Christ Jesus! Character, more than grace, makes the difference between Christians of every age. This difference is marked at the altar "for prayers."

Religion corrects our morals, and improves our understanding, as well as changes the heart. But the character, the soul's distinguishing features, abide.

Religion is a comely edifice, perfect. But its base must be in character.

The characterless soul may be so filled with love to God and man, that this excellence will practically overbalance all the defects. And in that future, the sea of love, shoreless and unfathomable, the soul that only knows to love God and its kind, shall fill its place, and never experience aught of lack.

But as in this world, by common consent, the places of "high endeavor" are held only by peerless souls, souls possessing character, whose normal condition is in conflict and conquest, so it may be that in His everlasting service, while all may render ceaseless praise, there be missions of doing which only earth-born and earth-trained regal characters may accomplish.

"LEANING ON THE BELOVED."

BY W. F. LACOUNT.

Happy are they, who, tremblingly alive to personal weakness, are as conscious that they walk with God. Made conscious of leaning on the Beloved by the support given to the troubled, trusting spirit. For, leaning on the Son of God, we come up out of great trial and tribulation into the sweetest rest. Strong is that arm, mighty to sustain in the fiercest conflict. There is comfort in the vale of grief and sorrow, when "on the Beloved's arm we lean." How sweet to lean on that arm, while we walk with Him in the Valley of Peace, where grace falls on the soul, as "the dew of Hermon."

Nor is that voice less sweet, when in the long continued conflict with the powers of darkness, wounded and faint, that almighty arm gives power to triumph.

Such is the Beloved on whom thou of troubled spirit, with weary, hesitating step, mayest lean. He will strengthen thee, and uphold thee, until thy wilderness, and Elim's palms and wells are passed. Yes, until thou hast reached the city of thy God. Lean on this mighty One, ye doubting, trembling, fainting disciples. Lean on the Beloved, ye who bear wearying burdens. He invites such confidence. Hear Him speak to thee, afflicted, troubled one. It is the voice of the Beloved which says, —

"Child of My love, lean hard,
And let Me feel the pressure of thy care.
I know thy burden, child; I shaped it,
Poised it in My own hand, made no proportion
In its weight, to thine unaided strength;
For, even as I laid it on, I said,
'I shall be near, and while he leans on Me,
This burden shall be Mine, not his:
So shall I keep My child within the circling arms
Of Mine own love.' Here lay it down, nor fear
To impose it on My shoulder, which upholds
The government of worlds. Yet closer come,
Thou art not near enough: I would embrace thy care,
So I might feel My child reposing on My breast.
Thou lovest Me? I know it. Doubt not then;
But, loving Me, lean hard."

ONE THING AND ANOTHER.

BY AUGUSTA MOORE.

All sin is hateful to God; any sin, unless forsaken and forgiven, will destroy the soul; but no sin should render one miserable or despised after it is manifestly repented of and forsaken.

To be forever watching and thinking of self, even for the purpose of improvement, is hurtful to character. The more we can forget ourselves in efforts for the good and happiness of others, the better it is for us.

When on the cross, the more quietly we lie, the less we feel the nails.

There is more solid satisfaction in enduring than in enjoying.

Each sin is so deep that it takes hold on hell, and so long that it reaches through eternity.

Chickamanga means the "River of Death."

There is a man in Maine, who was found, when a babe, under a crab-tree. He was named Agreeen Crabtree.

A man in Wiscasset, Maine, once met a boy running as if from a mad dog. It was Sunday, and the man stopped the boy, and asked him what was the matter. "I have seen an acorn on a beech-tree," was the reply, which the man too well understood. A fellow-townsmen, named Acorn, had been long missing; but was now — all that was mortal of him — found, having hung himself on a beech-tree in the woods, where the truant boy had been to gather nuts.

There is a woman in Massachusetts, who is so neat that she washes her dishes in nine waters, and boils out, the day beforehand, the strings with which she ties the legs of her baked chickens.

There is a woman in Maine, who paid off the mortgage for her farm (and made considerable over) by ticketing, at one dollar each, everything she had on her farm and in her house, her daughter and all, and setting them up for sale. When the men came to drive away their cows, pigs, and so on, the woman said piteously to them, "Now, would you really take a poor widow's cow for one dollar?" The appeal was generally successful, so that she saved most of her valuables, and her daughter no man claimed.

FARM-YARD SONG.

Over the hill the farm-boy goes,
His shadow lengthens along the land,
A giant staff in a giant hand;
In the poplar-tree, above the spring,
The katydid begins to sing;

The early dews are falling, —
Into the stone-heap darts the milk;
The swallows skim the river's brink;
And home to the woodland fly the crows,
When over the hill the farm-boy goes,

Cheerily calling, —
"Co', boss! co', boss! co'! co'! co'!"
Farther, farther over the hill,
Faintly calling, calling still, —
"Co', boss! co', boss! co'! co'! co'!"

Into the yard the farmer goes,
With grateful heart at the close of day:
Harness and chain are hung away;
In the wagon-shed stand yoke and plough;
The straw's in the stack, the hay in the mow,

The cooling dews are falling; —
The friendly sheep his welcome bleat,
The pigs come grunting to his feet,
The whinnying mare her master knows,
When into the yard the farmer goes,

His cattle calling, —
"Co', boss! co', boss! co'! co'! co'!"
While still the cow-boy, far away,
Goes seeking those that have gone astray, —
"Co', boss! co', boss! co'! co'! co'!"

Now to her task the milkmaid goes,
The cattle come crowding through the gate,
Lowing, pushing, little and great;
About the trough, by the farm-yard pump,
The frolicsome yearlings frisk and jump,

While the pleasant dews are falling; —
The new milk heifer is quick and shy,
But the old cow waits with a tranquil eye;
And the white stream into the bright pail flows,
When to her task the milkmaid goes,

Soothingly calling, —
"So, boss! so, boss! so! so! so!"
The cheerful milkmaid takes her stool,
And sits and milks in the twilight cool,
Saying, "So! so, boss! so! so!"

To supper at last the farmer goes;
The apples are pared, the paper read,
The stories are told, then all to bed.
Without, the crickets' ceaseless song
Makes shrill the silence all night long;

The heavy dews are falling,
The housewife's hand has turned the lock;
Drowsily ticks the kitchen clock;
The household sinks to deep repose;
But still in sleep, the farm-boy goes

Singing, calling, —
"Co', boss! co', boss! co'! co'! co'!"
And oft the milkmaid, in her dreams,
Drums in the pail with the flashing streams,
Murmuring, "So, boss! so!"

J. T. TROWBRIDGE.

EXTRACTS FROM RENAN'S ST. PAUL.

THE RELIGIOUSNESS OF ASIA MINOR.

The geographical region which we call Asia Minor did not constitute a whole. It was composed of countries entirely distinct in respect to race and social condition. The western portion and the entire coast had, at a remote period, entered into the great vortex of the general civilization, of which the Mediterranean was the interior sea. Since the decadence of Greece and Ptolemaic Egypt, these countries passed for the most lettered ones there were, or, at least, for those which produced the largest number of distinguished men of letters. The province of Asia, the ancient kingdom of Pergamus especially, were, as is said nowadays, at the head of progress. But the centre of the peninsula had been but slightly disturbed. Local life continued there as in ancient times. Several of the native idioms had not yet disappeared. The condition of the public roads was very bad. All these countries had in truth but one characteristic in common, and that, boundless credulity and a great inclination to superstition. The ancient creeds, in their Hellenic and Roman transformation, preserved many of the features of their primitive physiognomy. Several of these religions still enjoyed extreme popularity, and possessed a certain superiority over the Greco-Roman religions. No country produced so many theurgists and theosophists. Apollonius of Tyana, at the period of which we are speaking, was here preparing his fantastic destiny. Alexander of Abonotichus, and Peregrinus Proteus were on the point of gaining over provinces: the one by his miracles, his prophecies, and his great demonstrations of piety; and the other by his prodigious actions. Artemidorus of Ephesus, and Elinus Aristides offer the strange phenomenon of men mixing up sincere and truly religious sentiments with ridiculous superstitions and charlatanical notions. In no part of the empire was the pietistic reaction which took place at the end of the first century in favor of the ancient religions and against positive philosophy, more energetic. Asia Minor was, next to Palestine, the most religious country in the world. Entire regions, such as Phrygia, and cities such as Tyana, Venesae, Comana, Cesarea of Cappadocia, and Nazianza, were as if given up to mysticism. In several places, the priests were still almost sovereigns.

ITS NON-POLITICAL CONDITION.

As to political life, there was no trace of it left. All the cities, as if in emulation of one another, were wild in their unbridled adulation of the Cæsars and the Roman functionaries. The title "Friend of Cæsar" was sought for. The cities, with puerile vanity, disputed for the pompous titles of "metropolis," "very illustrious," conferred by imperial edict. The country had been brought under the Roman authority without violent conquest, at least without national resistance. History does not mention a single serious political uprising. Brigandage and anarchy, which for a long while had had impregnable fortresses in Taurus, Isauria, and Pisidia, at last succumbed to the efforts of the Romans and their allies. Civilization spread with an astonishing rapidity. Traces of the beneficent action of Claudius and of the popular gratitude toward him were, in spite of certain tumultuous movements, everywhere met with. It was not as in Palestine, where old institutions and old customs offer an obstinate resistance. If we except Isauria, Pisidia, those portions of Cilicia which still had a shadow of independence, and up to a certain point Galatia, the country had lost every national sentiment. It never had any dynasty proper. The old provincial individualities of Phrygia, Lydia, and Caria had long ceased to exist as political unities. The artificial kingdoms of Pergamus, Bithynia, and Pontus were also gone. The entire peninsula had accepted the Roman rule with happiness. It can be added, with gratitude. Never, in truth, did any domination succeed in gaining popular acknowledgment by so many acts of kindness. "August Providence," was truly the tutelary genius of the country. The worship of the Emperor Augustus, in particular, and of Livia, was the dominant religion of Asia Minor. The temples to these terrestrial gods, always associated with the divinity of Rome, increased in number on all sides. The priests of Augustus, grouped by provinces, under arch-priests (*ἀρχιερεῖς*), a kind of metropolitans or primates, eventually formed a clergy analogous to what the Christian clergy was from the accession of Constantine. The political testament of Augustus had become a sort of sacred text, a public lesson, which beautiful monuments were made to offer to the gaze of all and to render eternal. The cities and tribes vied with each other in epithets attesting the remembrance, which they still cherished, of the great emperor. The ancient Ninoo of Caria turned his back on his old Assyrian creed of Melita, in order to establish his connections with Cæsar, son of Venus. There was servility and baseness in all this; but there was, above all, the sentiment of a new era, of a happiness unenjoyed by them up to this time, and which, in truth, was to last for ages without any shadow. A man who was perhaps a witness of the conquest of his country, Dionysius of Halicarnassus, wrote a Roman history in order to show to his countrymen the excellence of the Roman people, and to prove to them that this people was of the same race as they, and that their glory was in part theirs too.

FUTURE RETRIBUTION. — In some form, the conviction of future retribution is inseparable from our human nature, though there are times when it seems to have become inert. Such torpidity is especially a characteristic of the present day. Though remaining as a dogma of the symbolic creed, Hell would seem to have disappeared, even from the "evangelical pulpit." The New York Dives hears sermons on political economy, and on the inutilities of commercial gambling, instead of having rung in his ears, and blazoned before his eyes, that awful text from Christ's preaching: "And in Hades he lifted up his eyes, being in torments." But such periods are transient. They do not long hold their own against the passing powers of the invisible world. However thick the wrappings that a worldly literature, or an unspiritual philosophy, may have thrown around the conscience of the age, the idea of Hell burns through it all. An excessive worldliness prepares the way by the alarming earthly calamities it engenders, and soon the reaction comes. Over the barrier-screen of secularity, so secure, it seems, so blinding, yet so weak, breaks, of itself, "the power of an endless life"; or some divinely-commissioned messenger awakes the slumbering world, and again it is filled with the old fears. 'Twas thus that Wesley aroused the eighteenth century; and so may one of greater power yet startle our pretentious nineteenth, equally secular and unspiritual in its own way, though far less honest; equally dead to the true awe and sublimity of the religious idea, whilst talking so confidently of "exploded dogmas" and boasting of its "new phases of faith."

AROUND THE WORLD IN EIGHTY DAYS. — A New York paper says, that probably only a few persons are aware, now that the Pacific Railroad is completed, that a journey around the world can be completed in eighty days, which estimate allows for ordinary delays incident to travelling. Moreover, the entire distance can be traversed by steam, either on land or water, save about one hundred miles in India, between Allahabad and Bombay, over which a railroad is now constructing. The particulars of this wonderful trip — for it is marvelous — we condense into tabular form, for convenient reference, as follows: —

From New York to San Francisco, rail,	7
San Francisco to Yokohama, steamer,	21
Yokohama to Hong Kong, steamer,	6
Hong Kong to Calcutta, steamer,	12
Calcutta to Bombay, rail,	3
Bombay to Cairo, steamer and rail,	14
Cairo to Paris, steamer and rail,	6
Paris to New York,	11
Total,	80

* This includes the break of one hundred miles mentioned above.

There may be preachers who consider themselves complimented by being called "deep"; but when was there a preacher more profound than Jesus Christ; and yet "the common people heard him gladly," because he was so intelligible and simple. — *Ex.*

FOR THE CHILDREN.

STREET THOUGHTS.

Boys, I was walking along a day or two since, and I met a group of boys, and just then one of them offered a prayer. You will say that was a strange place for a prayer. I thought so, and I also thought it the most awful and wicked prayer I had ever heard. Boys, do you know what prayer is? "Prayer is the soul's sincere desire." Well, this little boy had become very angry, and he cried out to God, who had created him, and was even then permitting him to live, and who has all power in His hands, in these words, and I almost am afraid to write them: "God damn your soul." O my dear boys, if God should answer him, what a dreadful wicked act he had done. If ever you are tempted to swear, stop and look up, and think who it is that you are insulting, and pray to Him to help you, and He will, and you shall be spared from sinning against Him. Don't use slang words; the use of them will lead you to swear. It is a foolish and wicked habit, and my ears are pained as I walk along the street, to hear boys and girls too, using slang words in every sentence. A little care on your part will cure you of this bad habit. Yesterday I heard one boy tell another, if "he did not go, he would break his neck." Now, if that boy had been found with his neck broken, and I had stepped forward and testified that I had heard a boy say he would break the neck of the one who had been found dead, he would very quickly be arrested on suspicion.

Boys and girls, don't say anything that you don't mean to do, and remember that not one word can you utter, that God does not hear, and will hold you accountable for.

Your friend, SAMOTH.

ENIGMA NO. 37.

I am composed of 52 letters.

My 21, 15, 41, 22, 46, was chosen by Paul.

My 5, 29, 1, 9, 16, 31, 34, 51, 13, is a place of worship.

My 2, 19, 4, 42, 34, is a city in Massachusetts.

My 20, 48, 4, 26, 28, 51, 45, 44, 41, 45, is a town in the State of New York.

My 6, 3, 4, 26, 14, 17, 48, 9, is a sort of gun.

My 25, 9, 10, 49, 12, 7, 38, is an instrument of music.

My 51, 18, 2, 5, 2, is a flower.

My 8, 18, 43, 3, 5, 6, 28, Paul left at Crete.

My 24, 38, 13, 41, is an animal.

My 31, 28, 29, 7, is a musical instrument.

My 52, 7, 4, is a tree.

My 43, 16, 52, 18, 47, 39, 18, 12, 18, is one of the United States.

My whole was addressed to the Jews by one of the prophets.

MARY GRAHAM.

ANSWER TO ENIGMA NO. 36.

"God is Love."

An old Scotchman of Boston used to say, "I'm open to conviction; but I'd like to see the man that can convince me." Old Minister Wells, the predecessor of Rev. Dr. Storrs, of Braintree, Mass., himself a Scotchman, used to say, "It behooveth a Scotchman to be right; for if he be wrong, he be forever and eternally wrong."

"Life," says Henry Ward Beecher, "would be a perpetual flea-hunt, if a man were obliged to run down all the little innuendoes, invectives, insinuations, and suspicions which are uttered against him."

THE ADDRESS OF THE STATE TEMPERANCE ALLIANCE TO THE PEOPLE OF MASSACHUSETTS.

Fellow Citizens, — A political campaign is just concluded, in which the cause of Temperance has been the most prominent of all the issues that have been before the people. It is proper, therefore, that we should call your attention to the state of this most important of local questions.

The decay of national questions, through the triumph of the great principles of human liberty, has brought this issue, no longer local, but national, into still greater prominence. It has never before been more generally introduced into a political canvass. Though the friends of Temperance declined to demand an expression of their sentiments in the platform of the Republican party, or to organize a party of their own, still scarcely a district, senatorial or representative, was free from the influence of this question. Party names and regular nominations were steadily ignored by the partisans of the liquor interest in their attempts to fill the Legislature with their supporters. It is impossible to gather from the composition of the Legislature or the vote for Gov. Clafin the exact state of the sentiments of the people. Though three organizations were arrayed against the Governor avowedly in the interest of rum, still so many voted for him who are unfriendly to prohibitory legislation, that it would not be just to include all his supporters as Prohibitionists.

What can be said, is that had the Prohibitionists withdrawn their support from him, he would have been left in a large minority. It is also clear that of the Republican members elect to the Legislature, two thirds are Prohibitionists, and nearly all of the Democratic members were chosen by Republican votes, given in defiance of party, and in support of the sale of intoxicating liquor as a beverage: — showing that the Prohibitionists as a body, are true and faithful Republicans, not one of their hundred and twenty legislators being untrue to the party that has so long ruled this State, and that has emancipated the nation from the curse of slavery.

It is also a matter of rejoicing, that the vote for rum is less than in 1867, both actually and also relatively. Governor Clafin has a larger relative plurality over his chief opponent than Gov. Bullock had in that year, when this interest, driven, defeated, from the Supreme Court of the State and the nation, appealed to the people and intoxicated them with false cries of liberty and appetite. The people have not sunk so low as they then fell. They have elected a Legislature, which in its Senate is confessedly favorable to Prohibition, and its House will, we trust, be found hostile to the free trade in liquor, which is the purpose and end of all the warfare raging against the Prohibitory Law.

Undiscouraged by the conflict, we desire to call your attention to the state of the question, — the dangers that threaten it, and the duties it imposes.

THE DEBATE BETWEEN LICENSE AND PROHIBITION IS NEARLY CLOSED.

The first evident result of the campaign is, that the debate of thirty years, between License and Prohibition, is nearly concluded.

For two hundred years, this State, like all other Christian commonwealths, attempted to regulate and restrain the sale of intoxicating liquors as a beverage, by a system of license. Over one hundred and forty license laws are found in the statutes of Massachusetts. They utterly failed to govern the traffic, and at last ceased to be a source of revenue, — so universally were they disregarded.

The Temperance Reform, arising from the midst of a people fast becoming universally drunken, soon struggled with the legal conditions of this evil. It attempted to apply the old and worthless system of license to the restoration of this traffic. It soon saw the impossibility of any success in this direction, and after partial and local prohibition it struck the idea of Universal Prohibition. This principle, like all the great key-notes of reform and progress, was so simple that the least intelligent could discern its meaning. The advocates of Temperance instinctively and universally adopted it. It became their watchword in every State and country whither the reform extended. It was simple, apprehensible, just. Society could abolish the evil that imperished it. It could prohibit a vice that created crime and pauperism. It prohibits all other acknowledged foes of civil order and social rectitude. Is this of that class? If so, let it come under the general scope of all prohibitory legislation, whether against theft, slavery, gambling, murder, or any social evil.

This principle prevailed for twenty years. As it proceeded to more vigorously enforce itself, the old enemy rallied. Supported by the concentrated wealth and influence of the metropolis which, for the first time, through a State police, was becoming controlled in this nefarious traffic, the license system rallied and conquered. It enacted a law so stringent that in some of its provisions it exceeded the Prohibitory Law itself.

Yet so powerless was its execution that every adherent sees, and nearly every one confesses, that the attempt to regulate this business by license is at an end. Henceforth the whole controversy, whatever concealment it may assume, will be substantially between free trade in liquors and their complete prohibition. As Mr. Seward rejoiced when the passage of the pro-slavery bills removed all false media between abolition and slavery, and they were brought face to face, so do we rejoice that this controversy has been cleared of the foolish go-between of license, and that every citizen of this Commonwealth must soon decide whether he will give his State over to the unrestricted sale and use of poisonous beverages, or will use his best endeavors to extirpate the whole iniquity.

THE PERIL OF MODIFICATION.

While the battle between License and Prohibition is changing to one between Prohibition and Free Rum, a new attempt to carry the latter policy under shelter of the former's good name, will be attempted. The enemies of the true policy will seek to use it as a cloak for their own ends. They will endeavor to demoralize your law by the cry "Modification." The exemption unfortunately introduced last winter, will be pressed farther. Attempts will be made to exclude larger beer from the provisions of the law. Ale, porter, apothecaries, hotel-tables, restaurants, and possibly grocers, may demand like privileges, and unless you are watchful, the law will be maintained in form, and destroyed in power. Every interest that is now involved in this traffic, will seek exemption; and only bars and purely drinking saloons, will be left for the law to extirpate. Every step in this direction should be resisted. The free sale of cider was allowed on the theory that it is rarely sold as a beverage, and even this sale was forbidden to be drunk on the premises. The sale of lager will be demanded to be drunk on the premises. Its sole use is drink, and almost the only manner of drinking it is where it is sold. Cider is used far more largely as vinegar and in the culinary department than as a beverage. Lager beer will be employed exclusively in the latter case. So will it be with every other exemption save that of apothecaries. We urge you to use your influence with your Representatives and Senators against all modification in favor of its sale as a beverage. To yield in these points, is to surrender all. No law can be enforced against the sale of wine, if ale and lager be exempted; none against whiskey, if wine be excluded. They are all alike dangerous. The most intoxicated of European nations are those of England and Germany, where the intoxicating beverages are largely ale and lager. The effects on Germans and Irish in this country are almost equally baneful; though the latter take a stronger intoxicant, the former use theirs in so much larger quantities that the result is almost the same. Only by steadfastly adhering to this principle and carrying it into faithful practice, can this law be sustained in any of its parts, and any restriction in the sale and use of intoxicating liquors be made effectual.

THIS REFORM MUST ENTER POLITICS.

Another step forward has this great movement of God made. It is entering the field of political action. Not as founders or patrons of any party organizations do we address you; but as those who faithfully study the signs of the times, we cannot fail to discern and declare this fact. For two reasons must this event transpire.

1. Every reform that seeks to control legislation must enter politics. In this country, public opinion expresses itself in legislation, and legislation is controlled by politics. The administration of the nation or the State is the embodiment of the political wishes of the majority of the voters of the nation or State. That administration changes if the party that created it loses the lead. All great national and local reforms have embodied themselves in political action before they triumphed. They either forced an existing party to accept them, or created one themselves that became victorious. Some won a ruling party to their side; as the anti-national bank issue, started by Jackson, was adopted by the Democratic party; as the tariff question was accepted by the Whigs. Others, like that of abolitionism, made the party which ultimately subdued the nation to itself. The Temperance reform has grown to a point that demands political action. It has been in the field fifty years. It has had successful legislation in its behalf. It has a large proportion of the middle, that is, the ruling class in its ranks. It has proved, to the confusion of its enemies, the enormity of the evil it opposes, and the necessity of restricting and suppressing it. It should speak at the polls. Every lover of his fellow men should demand its expression in a party platform. Can the Republicans of Massachusetts listen to addresses and make resolutions concerning the annexation of Canada, or recognition of Cuba, or claims for "Alabama" losses, all comparatively trifling and distant matters compared with this, and almost all of them foreign to the original object of their party organization, and refuse to speak on that subject which involves the pauperism and crime, the life and death of its citizens! Surely it will and must be said, if these other interests have any claim upon her, "these ye ought to have done, and not to leave the other undone." If she can speak three words for distant and indifferent topics, she may, she ought, she must speak one for that which is nearer and more imperative than all.

2. Another reason why they should enter the political arena, is that no other question of equal importance is to-day before this State. The instincts of the people have shown that in the last campaign. The Labor Reform sought to win a front place before the people. Though its ends are worthy, and though it will find its true success bound up in this reform, still it secured but a handful of votes and members. The question of temperance affects nine-tenths of the Legislature. It was in every canvass, city and country. The national issues have subsided largely. With the adoption of the Fifteenth Amendment, the causes that gave the Republican party existence, have triumphed. It must adopt other questions, or become a thing of the past. This is no new question. It was in the field as early as anti-slavery. It was as triumphant as soon. It yielded this cause the first place under the exigencies of the hour. It now demands a recognized position in the party created and made victorious by its own adherents. If that position is not granted, it will be compelled to declare its sentiments in this

form, in such a way as Providence may open. We must vote as we believe. The Republican party has been saved by Prohibitionists. Had they refused to vote for its candidates, Gov. Clafin would have been defeated by a large majority. Had they issued appeals and organized lodges against it as their enemies did, that party to-day would have been stripped of power in Massachusetts, and John Quincy Adams would have been Governor elect.

But these faithful members of this party, who have twice saved it from defeat, if not a rout, should demand recognition of their principle. That principle is as dear as any other of those which their party has embodied and made triumphant. It is as needful here and everywhere. Unless the State and nation are delivered from the power of rum, both will go to destruction. The emancipated slave is now enslaved by whiskey. His loyal and rebel brother are in the same bondage. The foreigner, from whatever shore he comes, is in like chains. Our young men are growing up, accustomed to the sight, taste, and habitual use of poisonous drinks. Wealth and poverty alike feed drunkenness. The evil is creeping over all the land. Unless it is stayed, church, liberty, and law go down, and the nation enters a drunkard's grave.

FORM PROHIBITORY ORGANIZATIONS.

In view of this state of the nation and of our cause, we urge you to organize in every town and ward Prohibitory Associations. These should embrace every citizen that favors Prohibition. They should do the old work of the Temperance society, and be ready also for whatever new duties the cause may demand. They should secure the signatures of adults and youth to the total abstinence pledge, should hold public meetings, should aim to make the vote of the town or city where it is located united in favor of Prohibition, and be ready for such political action as the hour may require. Clubs of an opposite sort already exist. They have done the State great harm. They will do it greater. We must meet fire with fire, organization with organization, political action with political action.

CLOSING APPEAL.

Prepare for the great work that is laid upon you — the deliverance of our land from the chiefest of her enemies. The conflict may be long, but the victory is certain. The hour will come when this greatest of existing social evils, following its forerunners that have been destroyed by the power of Christian truth and law, will die amid its worshippers.

Young and old, men and women, join in this holy work. Your friends, your State, your nation, your God, summon you to this warfare. One enemy, against which you worked so long, and even met in deadly conflict, is slain. Slavery is gone. Against this other slavery, as cruel, as severe, as fearful as the former, — wider in its dominion, and longer in its influence — we adjure you to array yourselves.

The man of science should expose its iniquitous manufacture of drugged and poisoned liquors, from lager beer to the costliest wines and brandies. The physician should hasten to abandon and denounce the prescription of such drinks as medicines; since they create more disease than they pretend to cure, and send the patient too often to a drunkard's dreadful fate. The editor should employ his vast influence in saving youth and age from the delusions and dangers of drink. The philanthropist should urge the abolition of the chief cause, the almost sole cause, of misery and crime. The politician should breathe into dying political organizations this new breath of life; and, as in our late struggles, make his aims and efforts advance the kingdom of God, and the well-being of man. The Christian should pray, toil, vote for the coming of the day when this most ancient and most universal enemy of the cause of Christ shall be banished from society.

The issue is set between free trade in intoxicating beverages and their complete prohibition. The pretense of license has practically vanished from the public mind. The enemies of this cause demand unlimited freedom for the indulgence of their appetites. Their banner is free rum. Their antagonists, with equal instinct, see the folly of licensing and regulating such an enormous evil, and justly demand its prohibition. The law you have, if executed, will deliver your State from every grog-shop, bar, saloon, hotel, and restaurant table, and all the other kindred places where this iniquity flourishes. Only such a law can save you. That no nothing is the clear conclusion of the hour. Keep that law intact on your statute-books. Demand its recognition and approval by the party you have saved from destruction. Execute it firmly and faithfully, and God, the Father and Saviour of nations, will preserve it against all its adversaries, and give its principles, through your faithfulness, universal dominion.

TRUE THEORY OF MISSIONARY WORK.

BY REV. W. F. WARREN, D. D.

[Concluded.]

Now, then, with this outline of the true theory of missionary work clearly before our minds, I desire to raise the question. To what extent does the actual missionary policy of the Methodist Episcopal Church correspond with the theory? Let us take up the five leading principles, one by one, and inquire how far we are acting in accordance with each. Let none timidly deprecate such an investigation. If our policy is right, it will do us good to know it. If it is wrong, the sooner they discover the fact the better.

First, then, I ask, Does the actual missionary policy of our Church proceed upon the principle that the duty of evangelizing the world is the duty of the Church, rather than that of individuals, societies, states, et cetera?

I answer unhesitatingly that it does. Not a few of our members, and perhaps some preachers, in different parts of the country, still cherish the antiquated notion that the evangelization of the world is a kind of gratuitous charity, the proper work of associated Christian philanthropists; but the present authorized missionary policy of the Church certainly rebukes so false a conception. It was not always so, but at present in our denomination all mission work is Church work. The law of the Church guards its interests at every point. By the law of the Church it has a place in the business of every administrative organ of the Church, from the Quarterly to the Quadrennial Conference. Every Church officer, from the Sunday-school superintendent to the bishop, is officially, and by the law of the Church, linked to its support. In no other branch of the Christian Church has this fundamental principle of the Scripture theory of missions found so complete an incorporation into the very law and usage of the body.

Second. Does our actual missionary policy proceed upon the principle that the agents preëminently called to missionary labor are the ministers of Christ?

Again I answer, It does. Once we tried the experiment of sending out a colony of laymen, with a company of missionaries to the west coast of Africa; just as our Wesleyan brethren did to the west coast of Africa; but in both cases there was no disposition to repeat the operation. Christian colonization is one thing; Christian mission work quite another. Teachers of both sexes may be indispensable helpers in a Christian mission; but the great work of converting and saving the world must be chiefly wrought by Christian ministers, preaching the Word, and feeding the resultant flocks. This grand principle seems to be fully acknowledged and acted upon in the missionary operations of our Church.

Third. As to the appointment and government of missionaries, our actual policy substantially conforms to the principle demanded by the true theory. From the beginning, all appointments have been made by the proper appointing authorities, the Bishops. For a time, the government of missionaries was involved in some confusion; but by the action of our last General Conference, the position, character, and just rights of the Mission Conferences have been authoritatively and correctly settled. By that action, the principle has been indorsed that in our Church, as it respects appointment, privilege, and responsibility, the home and foreign ministers stand upon a common level. It only remains to apply the same principle

more thoroughly than it yet has been to those missions where Conference have not yet been organized.

Fourth. Does our authorized missionary policy devolve the support of missionaries upon the local churches, as such?

Originally, it did not. Originally, the support of our missionaries devolved exclusively upon the Missionary Society, as a benevolent association. If I am not misinformed, it was just a quarter of a century from the time of the founding of the Society before the General Conference even authorized annual church collections to be taken in aid of the Society. Since 1852, however, we find in our Discipline a little statement which strikes the key-note of a new dispensation. It reads thus: "The support of missions is committed to the churches, congregations, and societies, as such." No more pregnant sentence was ever put into that wonderful little book. It signified, intentionally or unintentionally, a radical revolution in the entire theory and policy of missionary support in the Methodist Episcopal Church. It took that charge out of the hands of the Missionary Society to place it where it belongs, in the hands of the local churches. Theoretically, then, and by the law of the Church, we are right.

But while we are thus theoretically right, are we so practically? Have we, as a Church, fully adjusted our working plans to the principle we have adopted?

For one, I fear we have not. And if I might be allowed to proffer a suggestion in this presence, and upon this point, it would be that we more thoroughly apply, and practically carry out the great principle which, for seventeen years, has stood at the head of our disciplinary plan for the support of missions. Do you ask, "How?" As a general answer, I would say, Go up here to St. Paul's Church, and say to it, "As many missionaries' salaries as you will become responsible for, so many ministers shall be appointed as your missionaries. Their names shall stand alongside your pastor's in the Conference and General Minutes. They shall be placed in correspondence with you. You shall have letters from them to read in your mission concerts of prayer. You shall be entitled to write to them as your missionaries, and to rejoice in their success as your success." Go to Washington Square and to Bedford Street, and say the same thing; go to every church in the land, and say, "Raise such a sum, this year, and you shall have a missionary all your own—Bro. Thoburn, it may be, or Bro. Parker, or Bro. Long, or Bro. Macley, whomsoever the Bishop may assign you. He shall be your messenger to the heathen, your second preacher, your minister at large, your ambassador for Christ to distant nations. If you cannot compass the full support of a missionary, give us such a sum, and you shall have a native preacher or a domestic missionary appointed in the same way. If you are too poor to come up to this point, we will give you a Bible-reader, colporteur, or teacher. We want you to have a direct and immediate agency in the conversion of this world to Christ."

Why, sir, such a proposition, it seems to me, would recreate our embarrassed work in a twinkling. Publish it to the churches, tomorrow morning, and you would not have men enough on your list to supply the demand till night. Just look at it. We have but thirty native American missionaries in our entire foreign work. Counting Germans, Danes, Swedes, Africans, everybody, we have but forty-two sent out from the United States. St. Paul's Church could to-day assume the support of one seventh part of the whole company. She could do it without taxing herself any more than in some of the missionary contributions she has already made. And, sir, she would give more than she ever yet has given. All our churches would. There is a mighty inspiration in this personal relation of a Christian flock to a Christian missionary; an inspiration of which we, in common with other churches, have failed to avail ourselves. Once introduce the plan, and no local church will feel that it has attained its majority, and is entitled to take rank in the sisterhood of normal, self-supporting churches, until it has its two ministers,—one to labor for itself at home, and one to care for its heathen wards. Once successfully inaugurate it, and I should call it a very poor success if, at the end of ten years, our Church had not an array of a thousand missionaries and helpers preaching Christ in foreign lands. I am no visionary dreamer. I do not merely theorize. The thing has been tried. Our venerable Secretary can tell you of a single country parish in Germany, not a large one, and certainly far from wealthy, which thus supports more than a dozen missionaries of its own. It has two missionary training-schools of its own, and raises from forty to fifty thousand dollars, annually, for the support of its mission work. That shows what a single parish in a torpid State Church can do. Cannot we do as well? Is it not worth trying? What say these laymen before me? I do not know you, but I do know the laymen of my own Conference, and I venture little in assuring you that if you will let us have them as our missionaries, our local churches in Massachusetts will take care of every American missionary now employed by our Church. Come on, then, churches of the North, South, East, West; there are a thousand of you already able to support a missionary apiece. Say the word, and we will move out and take the world.

Our final question touches the relation of foreign converts to the Church. What principle or theory has our Church pursued with respect to these?

It must be confessed, I fear, that in the earlier history of our missions we leaned too much, at times, to that frigid theory of ecclesiastical non-intervention adopted by the first great missionary societies of England and America. Our converts in foreign fields were too often regarded as germs of new indigenous churches in their respective lands, each local society independent of all the others, and free to adopt all, whenever they should become self-supporting, such form of ecclesiastical organization and discipline as they themselves might fancy. Such a view was far enough from Methodist. It was simply applying the principles of English Independency or American Congregationalism to the vital accretions of our Church. It was accepting the identical maxim adopted by the London Missionary Society in 1796, and indorsed by the American Board in 1806.

In the case of our European missions, this stepmotherly view and treatment of our converts was carried further than anywhere else. It was carried to such a pitch that the Methodist societies, gathered by our missionaries in Scandinavia, Germany, and Switzerland, were not counted as possessing the character of local churches. A man could join one of them, enjoy all its privileges, and fulfill all its requirements, and yet be all the time a regular member of the Lutheran Church, or of the Reformed Church, or of the United Evangelical Church, or any Protestant one to which he might chance to belong. Even as late as my own connection with our mission in Germany nine tenths of our entire membership were, by the theory of the mission, members in good and regular standing, not of the Methodist Episcopal Church, but of the Protestant State Churches of the country. Nor was this simple fact the worst of it. The practice of the mission was in utter and open conflict with its theory. While theoretically these Methodist societies, into which our converts were introduced, were nothing but free associations for mutual improvement inside the pale of the Established Churches, practically they were local Methodist Episcopal Churches. Their members were admitted, preached to, furnished with pastoral oversight, and according to the Lord's Supper governed, tried, expelled according to all the provisions of the Discipline of the Methodist Episcopal Church! One hour the convert was solemnly received into full church membership, according to the affecting form of our Liturgy; the next he was informed that membership in these Methodist societies was not incompatible with continued membership in the State Church. At times there would be a tedious and protracted church-trial, carried through with all the disciplinary form and punctilio which Bishop Baker's Hand-book could suggest, and resulting, apparently, in the expulsion of a member from the Methodist Episcopal Church. Alas for their pains! by the theory of the offended Church, the poor offender had never been a member! Weep not, however, too sorely for the victim. His bow is doubly strung. Though as legally expelled from the Methodist Episcopal Church as the prescribed disciplinary process can possibly do it, he is still in the bosom of a sister Church, as sound and acceptable a member as ever! He simply returns, like a repentant bigamist, to his first and legitimate love.

This anomalous and wretched condition of things grew out of an

attempt to reform and vitalize the existing State Churches, instead of operating in our own proper church capacity. That was the first mistake. The second mistake was, that having commenced in that way, we did not either consistently follow out the plan, or else drop it altogether. But the farther we went, the more difficult it became to do either the one thing or the other. To carry out the plan consistently, it was plainly necessary for our missionaries either to join these different State Churches, or else to cease at once the exercise of every properly ministerial function. To drop it altogether, was to bring about a rupture with the State Churches, and expose our membership to all the civil disabilities of dissenters, in those States where dissenters were tolerated, and to utter abandonment in all others. The dilemma was a hard one, and could never have arisen but for the reaction which took place after the Revolution of '48, under whose law of universal religious liberty the mission had been commenced. Either born demanding a substantial abandonment of the whole work, it is not surprising that our missionary authorities hesitated, doubted, procrastinated, hoping and praying for a providential solution.

At length the providential solution came; came, as it so often has, in the upheavals of a civil war. The first report of Prussia's needleguns was the signal of our deliverance. The reconstruction of all North Germany under Prussian influence, since the war, and the constant liberalization of the South German, and Swiss, and Scandinavian governments, have rendered the longer continuance of our former relations to the State Churches of those countries absolutely inexcusable. I would not arraign the motives or wisdom of any in suffering so embarrassing a relation to arise; on the contrary, I only wonder that with so unsettled and tentative a missionary policy, as our Church originally had, more and worse embarrassments have not arisen. But while the evil originated without fault or dishonesty, it cannot longer be willingly tolerated without both. The case is verily clear. If our converts in those countries are bona fide members of the Methodist Episcopal Church, our societies bona fide societies of the Methodist Episcopal Church, then have we no business to operate as a mere voluntary association inside of the Established Churches. If, on the contrary, our converts are not bona fide members, their societies not bona fide societies of the Methodist Episcopal Church, then have the ministers of the Methodist Episcopal Church no right to serve and govern them as such. As a Church, we must take one position or the other, and then act in conformity with it. Our uncertain and ambiguous policy, in the past, has done more to prejudice the Christian public of Europe against us, than all that the countless slanderers of Methodism have done and said against us. Against its continuance, so far as it may still be in force, I must solemnly and emphatically protest. Even before the war, when on the ground, I protested, and was by no means alone. And, sir, I want this protest to ring through and through the Church. I want it to reach and arrest the attention of these honored Bishops. I want it to stir these grave and reverend gentlemen of the Missionary Board and General Committee. I want it to tingle in the ears of these ex-members and members expectant of the General Conference. I want the whole Methodist Episcopal Church to understand the real status of the larger part of our European membership. The thing must not longer be winked at.

During the month of May, last year, I had a little celebration, all my own. Excuse me, sir, it was not all my own; thousands, I dare say, united in it. The occasion was the action of our General Conference, recognizing our Mission Conferences as integral and homogeneous portions of the Methodist Episcopal Church. Most saw in that action simply a settlement of the relation of our missionary ministers to the Church; to me it was the settlement, and the right settlement, of the relation of our foreign converts and their societies to the Church. By that action our Church, before restricted to the limits of this Republic, was rendered ecumenical, catholic, universal. Henceforth the world is really "our parish." The terms "home" and "foreign" have lost their old significance. Henceforth our mission converts will be no more strangers and foreigners, but fellow-citizens with the saints, brethren beloved. No longer will their societies be regarded as State-Church-Awakening-Committees, or as confraternities of the order of St. John of Epworth. No longer will they be counted by their Methodist mother as infant congregational churches, burdened with the responsibility of settling the age-long controversy of Christendom respecting ecclesiastical order before they can organize as a part of the visible Church. O, no! Henceforth they are one with us in faith and holy fellowship. In General Conferences to come, brethren from the North and the South, the East and the West, brethren from Africa, Europe, India, China, will clasp hands in Christian greeting, one not only in Christ, but also in the living unity of His Church. Thank God that at length even the last principle of the Scripture theory of missionary work has found acknowledgment among us!

Mr. Chairman, we do well to spend a year in jubilee rejoicings. Fifty years ago, as a Church, we shared the then prevailing misconceptions of the missionary work so completely, that in only one of the five principles did we coincide with what I have ventured to style the true and Scriptural theory. Step by step, through the long years, we steadily approached the true conception, until a few months before the incoming of the Jubilee year, the last General Conference of the period consummated the happy revolution by action which completed the transformation of our Missionary Society into a strictly administrative organ of the Church, and changed our Proselytes of the Gate into Proselytes of Righteousness. Henceforth our theory is right in every point. The man, to whom more than to any other this happy revolution is due, I need not name. His form is a familiar one in these anniversary gatherings. His voice has been heard in every portion of the Church. His whitening locks lack not the crown of honor. Never will American Methodism forget to venerate the name and life-work of JOHN PRICE DUBBIN.

Nor let our rejoicings look backward only: the opening future demands them. The very first year of our new half century is signalized by an Episcopal progress around the world. And what is the more wonderful and significant, it is the first in the world's whole history. Most singular of all, it is under the auspices of the youngest Episcopal Church in the world. Bishop Kingsley's is the proudest ecclesiastical distinction of the century. If spared to complete his tour, his name will have historic conspicuity as the first of his office who ever inspected the Lord's great flock the whole world round. History relates that when the first actual circumnavigator of the globe reported to his king, the king embraced him with delight, elevated him at once to noble rank, and granted him a coat of arms of fit devices, in which a globe was bordered with the proud inscription, *Primus me circumdedisti*. Such a reception, such distinctions await our toiling Bishop at the hands of Jesus Christ. He is the first, but others will follow after. The road will soon be mile-stoned by the towers of Methodist sanctuaries. Conference shall be joined to Conference, until the hemispheres are netted. Already the circling sun shines ever upon Methodism—yes, upon our American Episcopal Methodism. And by and by, when we and all the churches of the world shall finally have learned Christ's theory of missions—when every Church of Philippi shall support its travelling Paul—then shall the Gospel be preached no longer by scattered units, but by banded thousands; then shall nations be born in a day; then shall the grand eternal jubilee begin.

Our Book Table.

ILLUSTRATED WORKS.

OUR BOOK TABLE is well crowded with books, some of which deserve, and will receive ample notice. They can wait until the holiday rush is over. Others, equally good, perhaps, are made for the season, and should be spoken of before that season is passed. Chief of these, of course, are the illustrated volumes.

Longfellow's BUILDING OF THE SHIP (Fields, Osgood & Co.) is

almost as well told by the pencils of Gifford and Hennessy, as by the verse of the poet. The poem is one of Longfellow's happiest transpositions; Schiller's "Bell" being remade into a bigger and better thing. The illustrations are apt and pretty. Lacking the rare elegance of Whittier's Ballads, it is still full of pith and beauty.

LADY GERALDINE'S COURTSHIP (Charles Scribner & Co.) gives one of Mrs. Browning's best poems in one of Scribner's best shapes. The story is built on "Locksley Hall" as clearly as the "Building of a Ship" is on the "Bell." But, like that, it is an original effort on an adopted idea. This poem is more successful. His lady accepts him; in fact, almost proposes. She is the woman that dares. The structure of English society is brought out in these two poems of Tennyson and Mrs. Browning; a conflict of love with caste, even in the highest circles. The pictures are many, and most of them, very fine. Lady Geraldine is drawn with great taste and attractiveness. The poet is sufficiently bearded and massive. The situations are often powerful; as when he hears his fate, as he fancies, when she tells a wooing earl that she will marry only a noble man. Her tearful eye is less attractively done. This is one of the prettiest books of the season, and is just the thing for a lover of good poetry, good pictures, and good sentiment, especially if he be also a "lover" indeed.

Scribner, Welford, & Co. have reissued two exquisite English works, the beginning of the Bayard Series: LIFE OF CHEVALIER BAYARD, and POEMS OF S. T. COLERIDGE. They are printed by the famous Chiswick Press, have a vignette portrait, are in flexible covers, and sold for \$1.25. Our publishers may well fear, when the English books themselves are crossing the sea, and being sold at the side of their own issues for their own prices. Lippincott & Co. have done this in Baker's travels; now daintier volumes follow. These are so pretty, that it will not do for any one to see them, with a dollar in his pocket. The exchange will be speedily made of the dollar for the book. The contents are good. Chevalier Bayard, though a proverb, is not a myth, and his story is prettily told. Coleridge's poems are of the finest grain. His "Genevieve" is the best English love-song ever printed. Millions better, however, have never been put into words.

One of the most novel of illustrated books will be issued this week by Roberts Bros. It is MIDSUMMER NIGHT'S DREAM, with twenty-six full-page illustrations, in silhouette or black outlines, after the once familiar fashion of portraits. They are full of vigor and taste. It resembles Flaxman's outlines in simplicity and grace. It will be a very attractive volume.

RELIGIOUS.

WAITING AT THE CROSS (H. A. Young & Co.), is a pretty little jar of honey out of the rock. It has short selections from the best writers on the best themes,—Christ and His salvation. No better gift-book is offered of a cheap, and tasteful, and devotional character. It will upraise every devout reader, and interest every undevout.

MADAME SWETCHINE'S WRITINGS (Roberts Bros.) is a valuable gathering of the best thoughts of this new Madame Guyon. Less purely devotional than the latter, they are more thoughtful. Brief lines and paragraphs are full of wisdom and faith, as thus:—

"Faith, amid the disorders of a sinful life, is like the lamp burning in an ancient tomb."
 "Piety is the guardian of faith."
 "Piety softens all that courage bears."
 "We must labor unceasingly to render our piety reasonable, and our reason pious."
 "The most dangerous of all flattery is the inferiority of those about us."
 "There are things which we cannot help knowing, but which we must never acknowledge."
 "Loving souls are like paupers. They live on what is given them."
 "Christianity dispels more mystery than it involves."
 "With Christianity, it is twilight in the world; without it, night."
 "One cause of regret for old age is that our Lord has not sanctified it by passing through it."
 "Old age is the majestic and imposing dome of human life."
 "Do you feel, said Saint Medeline, of Pamo, 'the infinite sweetness that is contained in these words, 'the Divine will?'"
 "Transgressions of the Divine law constitute not merely the sin and sorrow of the individual, but the sin and sorrow of nations. Outside of Christianity, neither property nor freedom will ever be lasting."

These are picked at random. The book is full of such. With her "Life and Letters," they are among the most valuable contributions to the woman question, the literature, and the religion of the age. A convert from the Greek to the Roman Church, she is also a convert to Christ.

MONTHLIES.

The Old and New, is the title of a new monthly to be published by the Unitarians. It is to be edited by Edward Everett Hale. It will be more new than old under his elegant manipulation. If it only preaches Christ crucified, "the Lamb of God, that taketh away the sins of the world," it will be widely and deservedly popular. The Lord enrich it with this grace. Our Young Folks, bound for 1869, is a book that every boy and girl hungers after, and that in most of its pages is a feast excellently fitted to their systems, as well as palates. T. B. Aldrich signs his story "A Bad Boy." Thomas Bailey Aldrich. As the boy's name is Tom Bailey, this is the frankest of confessions to the autobiographical character of the story. Zell's Popular Encyclopedia, No. 14, has been received from B. B. Russell. It merits all the favor it is meeting from an appreciative public.

Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
The Building of the Ship, Longfellow,	Fields & Co.	
The Physician's Problems, Elam,	"	
Miscellaneous, Thackeray,	"	
Ida Lewis, Brewerton,	A. J. Ward,	A. Williams.
The Judd Family, Bedford,	A. W. Chase,	
Fruits and Flowers, Music, Walker,	Lippincott,	
The Story of Elizabeth, Miss Thackeray,	Fields & Co.	
Our Young Folks, Vol. V,	"	
Jamestown of Pennsylvania, Hackleton,	Hurd & Houghton.	
Evidences of Natural and Revealed Theology, Lord,	J. B. Lippincott & Co.	
Fair Harvard,	Putnam & Son.	
White and Red, Weeks,	Hurd & Houghton.	
American Family in Paris,	"	
Bibliotheca Sacra,	Draper,	
The Monthly Journal,	Am. Unitarian Assoc.	
Zell's Cyclopaedia,	B. B. Russell.	
Atlantic Monthly,	Fields & Co.	
Our Young Folks,	"	
Riverside Magazine,	Hurd & Houghton.	
Galaxy,	Sheldon & Co.	
History of the Church,	Scribner,	A. Williams.
Lady Geraldine's Courtship,	"	

Church have the facts. If she has been defrauded of a quarter of a million of dollars within five years, as some good experts believe, let her know it. If it is not half that, or is twice that, let it be known. She will rejoice the more in her wonderfully valuable publishing interests, rally the more to their support, and make their income larger, and their publications cheaper and more numerous, with every full statement of the real history of her condition, and of these asserted frauds. We believe in the Church. She can endure anything but a withholding of that which is good. She never will flourish, if

"Concealment, like a worm in the bud,
Feeds on her damask cheek."

We are glad to hear that a new sub-committee was created, consisting of Rev. Messrs. Bingham, Vanderve, and Pike, whose duty it is to continue these investigations. They will not, we trust, allow their zeal to grow cold. The Church demands the fullest knowledge of the case. They should employ experts and sift the whole matter to the bottom. They should summon the Committee together, and submit their report. That report should be thoroughly and fearlessly considered, and its results, if approved, published to the Church. The case cannot rest where it is. The whole matter must be brought to the light, and the exact and entire truth plainly, if painfully told.

"THIS MY JOY, THEREFORE, IS FULFILLED."

The life purpose of John was now accomplished, and the fame of Jesus was spreading. The Baptist informed those who flocked to his ministry that he was "not the Christ," but he had come to "make straight the way of the Lord."

Hearing of the popularity of Jesus, and the influence of His miracles among men, conscious that his own work was done, and that his glory must fade before the rising majesty of the Messiah, he declared that Christ "must increase," but he "must decrease."

Though John was not perfection, the sublimity of the closing scene in his ministry challenges our admiration. With an intense desire to do something true and noble for God and humanity, he joyfully works out the purpose of his own being, by faithfully performing the laborious duties of his own work, the end of which he now beholds with satisfaction. The retrospect of such a life, so rounded out by the performance of every duty, may well afford him pleasure at its close, and call forth a rapturous completion; his "joy, therefore, is fulfilled."

It is very important that we ascertain our mission here, and fulfill it. Our efforts may be weak, and our opportunities for doing good circumscribed, but even the smaller duties here will make us happy, and help prepare us for the higher duties pertaining to our lofty destiny in the world to come. Glorious, indeed, is our mission. Jesus hath called us to be "workers together with Him." He designs, by the power of His gospel, through His church, purified by the Holy Spirit, to raise fallen humanity from the depth of despair and sorrow, to the rock of Christian experience and hope. Can we not aid him? Yes, truly!

We must do our work now; time flies rapidly, the day of our life is already too far spent, the evening shadows will soon gather o'er the pathway of the most youthful.

Go, then, to your fields of toil and duty. Let the love of Christ fill and fire you to labor in His cause, patiently, hopefully; so that in your closing hours you may look back on a life well spent, and forward to an unfading crown, and thus know that your "joy, therefore, is fulfilled."

"RUN, SPEAK TO THIS YOUNG MAN."

There he is, just within the circle of your influence. You may reach him with your voice if you will. He is in the way of his heart — the way of sensual gratification — the way that leadeth to destruction. Go then out of your way, or rather in the way of duty, to save him. Are you a mother? Perhaps he has none to plead with him when in the wrong, and to bless him in the right. Let the love you bear your own hasten you with rapid feet on your way to save this child of another. Are you a father? Then let your father's

heart be full of sympathy for, and your father's love make you swift to save the erring.

Are you a Christian? Christ Jesus came into the world to save sinners. His followers must have His spirit. How can you be Christ-like unless you are filled with an unspeakable desire for the salvation of the souls for whom He died? "Run, speak to this young man!" Chance — nay — the good providence of God has put him in your way. To-morrow your voice may be powerless! To-day he may hear! "Run!" Don't loiter; don't walk! You may be too late! "Run," and a soul redeemed may shine in your crown forever! Speak to him! He must hear the gospel from somebody's lips if he is saved by it, and why not from yours?

"Run, speak to this young man" quick! The Church needs him to-day. To-morrow his hardening heart may refuse to yield, his follies become fixed habits, and he be lost to the Church and to himself. Run, then! outstrip the emissaries of the Evil One. No temptation will be left untried for his ruin. Is the Church to be beaten in zeal by devils and bad men?

Ah! how many young men you have let go by you without a faithful, loving warning sounded in their ears. Don't let this opportunity slip. "Run, speak to this young man!" Speak in the name of God. Speak with your heart brimming over with a Saviour's love. Speak with your soul in your eyes. Speak now, and with God's blessing on your loving endeavor, a man shall be born anew of the Spirit of God. A man shall be saved from the sins of life to the joys of heaven, and to the throne of God.

THE MASSACHUSETTS STATE TEMPERANCE ALLIANCE have issued an address to the people of this State, on the state of this reform, as shown in the recent canvass, and the dangers and duties before it. It asserts that two thirds of the Republican members of the Legislature are Prohibitionists, — that if this class had leagued together against Gov. Claflin, he would have been defeated, that there is no such defeat as in 1867, that the license has substantially vanished from the contest, and the debate is becoming one between Prohibited and Free Rum, and that the reform must enter politics. It urges the formation of prohibitory organizations, and calls on the people to be faithful in the great reform. Other lengthy documents occupy our space, but we give it on another page. The cause was never more vigorous, nor its friends more united.

OLD AND NEW CHARLESTON.

(Correspondence.)

Though eight years have passed since my heart was first thrown into commotion like the ocean in a storm, at the enormous insult on the dear old flag in this harbor, and the initiation of a bloody war, I was made sensible that the great calm had not yet fully taken possession of my breast, as we steamed up amid the fortifications of the harbor of Charleston.

MORRIS ISLAND.

Having crossed the bar, the first object on our left was the low, white, sandy shore of Morris Island, on which we distinctly saw the remains of Fort Wagner. My room-mate was a Confederate, and had fought in its defense, and of course was an eye-witness to its bloody scenes. Further up on the same side of the river was the mound marking the site of Battery Gregg. Still further up, and at a distance from the shore, we could see the low marsh stretching away towards a clump of trees which shelter its edge on which Gilmore planted his "Swamp Angel," to pour its anathemas upon the rebellious city. On our right lay Fort Moultrie. But directly ahead of us was the main object of attraction. Entirely surrounded by water, and just on the south side of the channel, and in close view as we pass along, is seen the mouldering and mournful

SUMPTER.

Twice had it been evacuated, but never had it been captured during the war. Nearly one half of its height had been shot off, burying much of the lower portion quite out of sight. There it stands, battered, broken, fallen, almost a shapeless heap; an exact illustration of the general state of things through the South. And were it not that it is the object of Christianity to do away with the traces of sin, as well as with sin itself, one could almost wish that this fort might never be rebuilt, but be left as it is, as a truthful index at the present low watermark of the Southern condition of things, from which may be clearly estimated the height to which the tide of prosperity shall yet rise, when the great tidal wave of God's unbounded love shall — as it will — roll in upon this portion of our land.

Patience having its perfect work, we were soon safely landed among cotton bales, cotton carts, negroes, and donkeys.

THE CITY.

Extricating ourselves as well as we could, we were soon perched on the top of a coach rattling away over rough cobblestone pavements long neglected, over plank roads, and through sandy streets, by ruins on our right hand, and by ruins on our left, by battered buildings here, and by battered buildings there, now by a cabin, next by a brick house plastered on the outside, and surrounded by a high brick wall as a negro fence, etc., all strange sights to my Northern eyes, till we were safely given into the exuberant hospitality of Rev. T. W. Lewis and his estimable lady, at the house formerly occupied as the Baker Institute.

O Charleston! when wilt thou rise from thy ruins and shake off thy dust and put on beauty for ashes, and the garment of praise for the spirit of heaviness! When thou seekest thy God, and no longer warrest against a righteous government, against those whom thou hast oppressed, and against the Yankees, thy best friends; when thou humblest thyself at the foot of the cross, bewailing thy enormous sins, giving up the spirit of hatred, and takest into thy heart the two great commandments. God is a just God, at the same time "merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Thy bloody hands must be washed before they can be stretched toward heaven.

PERSONALS.

Bro. Lewis is heartily engaged in his good work, well content to be employed in the great reconstruction of the South with the North, and earth with heaven. His chief burden at the present is the Claflin University, which some good people who have the means should at once take off his hands.

Bro. Morris and his co-editors of the *Republican* are doing excellent work for the people, by giving them the true idea of Republicanism, and by encouraging and defending the lower classes, who are really the hope of the South. Brother M. is a little man, but he is pressing on for the right as though he weighed a thousand.

To-day I had an introduction to a brother Winslow, a freedman and a fine tailor, formerly doing business here till the Union-haters banded together to starve him out, in which they succeeded. He is a half brother to Captain Winslow of the Kearsarge notoriety, but he had the misfortune to have a slave mother; so by the orthodoxy of the South, he had no soul, and could not be educated. I think he has attended at the Baker Institute, and was about to open a school in the country, where it is expected he will labor for Jesus.

THE "JUMPS."

Yesterday, it being the Sabbath, I found myself standing in a pulpit from which Bishop Asbury had proclaimed the words of eternal life. At night, my appointment was at the Centenary Church, where I became an eye-witness to the genuine "jumps," of which I have heard so much in other days.

Having had an unusually free time speaking to a well crowded congregation, I requested a local brother to take the work into his hands and close as he pleased. Thinking there might be some present who desired to be remembered in our prayers, he gave an appropriate and powerful exhortation, and extended the invitation, upon which the entire altar was thronged. After some powerful praying and powerful singing, there began to be noticeable signs of certain muscular movements, on the part of some that were kneeling at the rail. As the exercises continued, these movements increased till the persons, no longer able to maintain their posture, either fell over on to the floor, writhing and squirming like wounded centipedes, or were timely assisted by their friends. Whenever they were raised to their feet, they at once began to jump up and down violently, with an inclination of their bodies backward, requiring the help of several persons to keep them from falling. As soon as they could be sufficiently controlled, they were stretched out on their backs, on the seats, and firmly held. One who had thus been laid down, and having drummed like lightning with her heels, got out of the control of her attendants, and coming on to the floor, made lively squirming before she could be got back to the seat again. At one time, as many as a half dozen were at it at once. On my right, stood a man who grabbed a person in front of him. Having shouted to him several times, he began to move his own head backward and forward with surprising rapidity. Just in front of him stood a tall woman who was taken jumping, and no one coming to her assistance fell straight backward, bringing her head down upon the floor with a tremendous crash. On my left, one who was being supported, fell out of the hands of her friends straight forward to the floor, hitting her face a hard rap on the arm of a pew as she went down. Clear round to my left, sat a good looking mulatto with her head leaned against the wall. While singing, her face glowed with such exuberant joy that the sight of her caused my sturdy local brother to feel a sudden shock go over him, causing him to break out into a loud laugh, upon which I followed suit.

Though there was so much apparent confusion, there seemed a wonderful oneness of feeling, and there was a general good behavior and attention through the house.

It was late before we could close, and then the congregation seemed unwilling to go away, till the sexton turned off the lights. I went out through the crowd, passing several groups on the sidewalk, carrying off their slain, on to my lodgings, wondering at the displays of God's love, and questioning what might be the power and joy of the Church, if all hearts were only wide open to receive Him. But alas! too many of us cripple the Spirit, and are rendered powerless, by crowding Christianity through our orthodox heads, instead of yielding to it a boundless heart.

E. CHENERT.

AN APPEAL FOR THE MEMORIAL CHAPEL, WESLEYAN UNIVERSITY.

To the Alumni and other friends of the Wesleyan University:—

BARTHELEMY:—You are aware that, for many years, better accommodations in our University for religious and for public exercises, have been a manifest and pressing want.

During the Centenary year an effort was made to secure a Memorial Chapel. Its design is to commemorate the heroism and patriotism of our alumni and students who died in defense of our country's cause. But while it is a monument to the noble dead, it is also connected with the Centenary of Methodism and commemorates the success and glory of the Church. The delay in finishing the building is thus, for many reasons, a serious reproach, and may lead to unfriendly and injurious criticism.

There have been already expended in erecting the walls and inclosing the building, about \$37,000. A debt was incurred in fulfilling our contracts, of about \$4,000, which it is expected the amount still due on the first subscriptions will meet.

For the completion of the building there is needed twenty thousand dollars. In answer to an earnest appeal, nearly one half this amount was subscribed at the last Commencement, and the undersigned were appointed a committee to secure the balance. Such are our personal engagements that direct personal appeals can be made by us to only a few. We must, therefore, rely on the generosity and kindness of the friends of the institution to respond promptly to our urgent appeal.

We beg you to consider how closely the interests of our University and of the Methodist Episcopal Church are connected with the completion of the Memorial Chapel.

Please report the amount of your subscriptions and the time of payment, to either of the committee.

All gifts of one hundred dollars and more, will be engraved on a tablet to be placed in the chapel, and a record will be kept of all gifts received.

JOSEPH CUMMINGS, Middletown, Conn.,
C. G. NORTON, 35 Chambers St. N. Y. City, } Committee.
GILBERT HAYES, Boston, Mass., }

The above circular speaks for itself. The amount subscribed last Commencement, was pledged, subject to the whole's being raised. The building looks like a ruin, and may become that if the friends of Middletown do not rally to its help. Wilbraham has raised its moneys. Now let every one lift on this Memorial Chapel, and the little sum demanded will soon be raised. It is a beautiful edifice, and a proper testimony of the valor of the students and alumni of our oldest college in the war. Send your names and pledges to either of the Committee. Will every alumnus constitute himself a local committee and ask our friends in his church and neighborhood to help in this matter? One brother has given \$2,500. Give it your help immediately.

GOOD ADVICE FROM "WORKER" ON RELIGIOUS PAPERS.—Don't destroy your Zion's Herald or any other religious paper. When you are done with it, send it to some poor minister who cannot afford to take a paper; there are plenty of them all over our country, whose eyes would brighten, and their countenances light up with joy, should some one send them papers; and not only ministers but laymen will gladly receive your papers. If you have not their address, send your papers to the Young Men's Christian Association. They will find use for them. A short time ago I had some papers and I sent them to the keeper of a light-house on our coast. He was a stranger to me, but he wrote me a letter thanking me for sending them; they were just what he wanted. Soon after I gathered my Sunday-school papers together and sent them to a stranger in Indiana. He wrote me, saying they came at just the time he was wanting papers to give to a new Sabbath-school. I mark papers as follows:—
"Read, and then pass to your neighbor."

Free return tickets to the Massachusetts State Methodist Convention will be given on Eastern, Maine, Boston and Albany, New Bedford, Old Colony, and Cape Cod Railroads. We hope to announce the others next week.

The Missionary Meeting at the Music Hall, Sunday evening, Dec. 12, will be addressed by Rev. Dr. Cummings, Rev. Dr. Eddy, Bishop James, and Rev. Wm. Morley Punshon.

The Providence Preachers' Meeting will be held hereafter at the vestry of Chestnut Street Church, instead of Mathewson Street.

The Commissions of the Methodist Episcopal and Zion's M. E. Church met in Philadelphia, last Thursday. Both parties were well represented. A pleasant conference was held, and suggestions made of a basis of union. The differences were slight between the two Committees, and everything looks like a consummation of the arrangement by 1872. The Committee also addressed letters to other Methodist churches, informing them of their existence, and willingness to receive proposals for their reunion with our Church.

NEWS NOTES.—The Boylston Bank, of Boston, was robbed last week of some \$300,000. Most of the money was the property of depositors.—It has been settled that the junction of the Union Pacific and Central Pacific Railroads shall be at Ogden.—The Spanish gunboats at New York have been seized, but it is believed they will soon be released by giving bonds.—The Monarch, with the late George Peabody's remains, will sail (to-day) Dec. 2.—One of the Anglo-American ocean cables has been leased to a German company.—Gen. Dulce is dead.—The Times regards the present political situation in France as likely to continue, at least for the present.—The entire inauguration fleet at the Suez Canal reached the Mediterranean on the 23d.

A course of lectures on Geological History, Modern and Ancient, will be delivered by W. H. Niles, Ph. D., on Wednesday and Saturday evenings at the Lowell Institute. They began last night.

NOTES.

Rev. Mr. Caylor tells in *The Evangelist*, this story of a phrenologist and Prof. Dod, the most acute and popular of Princeton professors of the going generation. He had written very ably against phrenology:—

"A few years before Prof. Dod's death, a noted phrenological lecturer visited Princeton, and picked up several spare dollars from the students for examining their crania and making out a 'chart' of their characters. He latched to get hold of Professor Dod, and to prepare a chart of his well-known mental gifts which should be a conclusive personal argument for the science. The Professor heard of it. So, one day, slipping on a student's hat, and being of slender figure, he dropped in with other college boys 'to be examined.' The phrenologist ran his fingers over Dod's cranium, and after making out a chart of very ordinary qualities, he handed it to the slender youth and received his dollar. When the face was over, the students—who were ready to burst with laughter—said to him, 'Now, Mr. —, let us introduce to you Prof. Dod?' It is needless to say that the itinerant philosopher suddenly found his 'occupation gone,' and quit the town as expeditiously as if he had been detected among his landlord's spoons."

The Baptist Social Union had five hundred gentlemen and ladies at their last festival. Dr. Caswell exhibited the compass with which Roger Williams guided his course through the forest on his flight from Salem in 1635, and the watch which he carried for nearly fifty years. The former belonged to a lineal descendant of Williams, Stephen Randall, esq., who was present, and was greeted by the audience with enthusiastic applause.

The British Temperance Alliance was presided over at its late meeting, by the new Bishop of Exeter, Dr. Temple. Measures will be pushed for a permissive bill, which is local prohibition. Will New England go back while old England is advancing? God forbid!

A correspondent in *The New York Evangelist*, gives "a few items from the experience of two or three Sabbaths in Boston," which "items" include visits to the anti-evangelical congregations. Close by their houses are crowded congregations of earnest Christian ministers. Boston may need criticism. It also deserves to have the truth told about it. In no city is the preaching more faithful, the worshippers more numerous, or the revival results more abundant.

Victor Emanuel, during a late sickness, was married morганatically for the eighth time. This is a German custom which is only a legal way of recognizing a sinful relation. We make a great uproar over Brigham Young, and a king of Europe is almost equally vile. Verily man in his best estate is altogether vanity.

A Chinese coolie ship that started for Havana with three hundred coolies, arrived with only sixty-eight. They drowned and starved themselves to that few. It was on a French ship that the barbarities transpired. The Emperor should forbid such a traffic.

A CONTRAST.—Are not these lines true of others beside the rich? "Blessed is he that considereth the poor."

"A beggar boy stopped at a rich man's door—
'I am houseless, and friendless, and faint, and poor,'
Said the beggar-boy, as the door-drops rolled
Down his thin cheek, blanched with want and cold.
'O! give me a crumb from your bread to-day,
To help the beggar-boy on his way!'
'Not a crumb, not a crumb,' the rich man said;
'Be off, and work for your daily bread!'

'The rich man went to the parish church,
His face grew grave as he trod the porch;
And the thronging poor, the untaught mass,
Drew back to let the rich man pass.
The service began; the choral hymn
Arose and swelled through the long aisles dim;
Then the rich man knelt, and the words he said
Were, 'Give us this day our daily bread!'

PERSONAL.

The following note shows how greatly the late Rev. P. T. Kenney was interested in the work of education. A graduate of Wilbraham and Middletown, he felt the need of this work in our new States. In a letter written last October from Nebraska City, he says:—

"On visiting Nebraska last spring, I found there was no Methodist school in that State, for which we were suffering reproach. My denominational instincts were excited, and I decided to commence preparation for a school which I hoped would be the nucleus of a permanent Conference Seminary. He succeeded and founded a flourishing institution."

His loss will be severely felt by this thriving seminary. We trust some one will be raised up to carry forward the work he so broadly planned, and faithfully executed. That State needs these institutions. Let our brethren, there, not fail to honor the memory of him who gave them their first literary institution, both by connecting his name with their seminary, and by copying his spirit and carrying forward his plans to a larger consummation than even he dared to dream.

On the fiftieth birthday of James P. Magee, the employees of the Book Concern in Boston, manifested the respect and esteem with which they regard their honored employer. Mr. Thomas P. Gordon, on their behalf, in a few modest but hearty words, presented him with an elegant and costly easy-chair. The surprised recipient responded in grateful terms, and expressed his deep sense of the pleasure and honor conferred by the gathering of his friends and the beautiful gift from those under his charge.

Rev. and Mrs. J. H. Twombly celebrated their silver wedding in Charlestown on Friday evening last. A large company was present, among whom were Bishop Simpson, and Rev. H. W. Warren. Several elegant and valuable gifts were made to the happy couple, and much pleasure was afforded by the examination of Mrs. Twombly's rare paintings that adorn her walls, by the singing of the Misses Bracket and Bennet, and by the bountiful collation.

Rev. Dr. Fuller of Atlanta, has been put on the Church Extension Committee, vice Rev. Dr. Newman, removed from the Southern District.

Rev. Mr. Chapman has preached forty-four dedication sermons since he came to this city, six years ago. He must have got used to it. There is nobody better fitted for that business.

Rev. J. Risley has pleasant rooms for lodgers, at 1663 Washington Street. They are well furnished. If any parties are seeking good quarters, they will find these among the best.

Rev. J. Morley Punshon will lecture for the Young Men's Christian Association, Dec. 13, in Tremont Temple. Those who wish to hear this distinguished divine, should secure seats early. It is his only lecture this winter in this city. He has no equal on the platform. Be sure and hear him.

Rev. W. H. Boole of Brooklyn, preached for Rev. Mr. McDonald last week, two evenings. Large numbers were forward for prayers.

The Michigan University instituted November 17th as University Day. All the schools united, the first time in the history of the University. They had a procession of nearly a thousand students to the Methodist Church, addresses by Acting President Frieze and Prof. Winchell, and college songs, English and Latin. Prof. Cocher was to have made the chief address, but was prevented by sickness. It was a good idea well carried out.

A National Woman's Suffrage Convention was held at Cleveland, November 23d and 24th. About a hundred delegates were present. Col. Higginson was elected President. Henry Ward Beecher was made President of a National Association.

The Methodist Church.

MAINE.

SOUTH BERWICK.—Rev. D. W. Scott sends us this report: "The Portland District Ministerial Association met at South Berwick, Monday evening, Nov. 22, and continued the two following days.

"According to appointment, Rev. Joseph Colby, P. E., preached Monday evening. Good, hopeful, earnest words were uttered from the text, 'Preach the word.'

"Revs. W. H. Pillsbury, and W. B. Bartlett preached Tuesday and Wednesday.

"Brother O. M. Cousins presented an interesting paper, on the 'Different Characteristics of Christ as viewed by the Different Evangelists.'

"Father Baxter (about 75 years of age) gave us good counsel under the subject, 'Ministerial Habits.' Father B. always hits the mark, and the assignments to himself always seem to be just right.

"The subject-matter involved in the Essays of Rev. Bros. Bartlett and Halleron was freely discussed. It was decided, after due deliberation, that the members of the Association, and generally other men, are NATURALLY depraved. There was a large degree of hesitancy manifested at endorsing the word 'Total.'

"The subject, 'Pulpit Exchanges,' opened by Rev. Bro. Mason, elicited some discussion. It was decided, with the author of 'Credo,' that, with unevangelical denominations, we 'may exchange shots, but not pulpits.'

"Exegeses by Revs. Brothers Sanborn and Ballou were presented. Many valuable essays were unavoidably deferred until the next Association.

"The extempore discussion on 'The Pastor's Work,' was of great interest.

One of the most pleasant features of the Association was the report of Rev. J. W. Sawyer, of Maryland Ridge (Wells). They are building a nice Gothic church, and need help. Nearly one hundred dollars was immediately pledged by the brethren and more promised from their charges.

Such tangible sympathy is of the right kind. The Association was very harmonious, and God was with us. Next meeting at Biddeford, February 14th, 1870. Rev. Messrs. Thurston, Dunning, and Hall of the New Hampshire Conference were with us.

MASSACHUSETTS.

The Winthrop Street Church, Roxbury, was dedicated last Sunday afternoon by Rev. Bishop Simpson, who preached an eloquent sermon from Hebrews xii. 4; "And by it, he being dead, yet speaketh." It was a powerful appeal for Christian devotion and self-sacrifice, at the conclusion of which a collection of \$10,000 was taken up. The church was then presented to the Bishop by the trustees, through Dr. Miles. An exquisite bouquet was presented to Mr. J. B. Simpson, chairman of the building committee.

Among those who took part in the exercises, were the pastor, Rev. A. McKeown, Rev. Drs. Thayer, Hare, and Patten, and Rev. Messrs. Bridge, Dwight, Collier, and Twombly. The singing was fine, the choir being assisted by the Tremont Street choir of Boston.

The services were very interesting, and the house was filled to its utmost capacity, hundreds not being able to get standing room. We shall endeavor, next week, to give a description of this handsome edifice, together with a picture of the same. The pews will be sold next Monday evening.

The M. E. Church at Sunapee, N. H., having been enlarged and repaired, will be dedicated to the worship of Almighty God, on Thursday, Dec. 16. Sermon at 10 o'clock in the morning, and 7½ in the evening. Sale of pews, 2 p. m. Former pastors, brethren in the ministry, and friends generally, are cordially invited to attend.

Protracted meetings are being held in Bellingham Street Church, Chelsea (Rev. J. O. Knowles, pastor), with glorious results. Mrs. Van Cott has been exhorting there for over three weeks, and souls are added to the church daily.

The new chapel of the Highland M. E. Church, Roxbury, is rapidly advancing toward completion. This vigorous Society is steadily progressing, and the Prayer and Conference meetings are times of great refreshing from the presence of the Lord. The faithful labors of the pastor, Rev. I. J. P. Collyer, and the zeal of the members have been signally blessed. Methodism is thriving in Roxbury in a remarkable degree.

OXFORD. — There is a good interest in the Church here. Nine were lately baptized, and some that had lost their zeal have been revived.

THE CONNECTICUT METHODIST CONVENTION.

This Convention gathered in the First Church, New Haven, on Wednesday, the 24th inst., and ran through an evening session on Thursday. Over 250 ministers and laymen were present at its organization.

The number of delegates, and the interest in the discussions, increased with every session.

Rev. Dr. Cummings was called to the chair, and, upon taking it, remarked on the importance of this first State Convention, and the objects it had in view. Among the Vice-Presidents, were the Hon. Charles Parker, Hon. Henry Hammond, Oliver Hoyt, esq., and J. Punderfoot, esq.

The topics were well defined, and of immediate and vital value. They were put into the hands of men who expressed their convictions strongly and attractively. The doctors of Boston and New York have long declared that the Nutmeg State was ecclesiastically sick. Through habitual pain she has lost consciousness of her condition; and has greatly needed help to realize it.

The Convention guided the fingers of the patient to the pulseless wrist, and held up a mirror to the coated tongue. Unless some swift remedy is adopted, this sickness is unto death.

Rev. G. W. Brewster, of Providence Conference, read the first paper, which was on "The Past and Present Influence and Numerical Strength of Methodism in Connecticut." Statistics are too often dead as the dry bones in the valley; but in this essay bone came to bone, the skeleton fleshed up, and breathed the breath of life.

It is astonishing that such progress as these statistics indicated, could have been attained by a body so torn, limb from limb, as is Connecticut Methodism. After such prosperity acquired in such a condition, our Church in that State may hope to become the peer of the best, when she shall have asserted her personality, and concentrated her divided forces. Prof. Wm. Rice, of Wesleyan University, delivered an able speech on "The Claims of our Educational Institutions." He showed how fearfully far we are behind the Congregational Church in providing facilities for higher education. He claimed that education cannot take the place of vital piety in religious reforms; but stands as its most important auxiliary. He made an earnest plea in behalf of the higher education of our intelligent young men.

Oliver Hoyt, esq. of Stamford, read a concise, practical paper on "The Support of the Ministry." The money paid to the minister is in no sense a charity. The laborer is worthy of his hire. Lay Delegation was thought to be an open door to an increase of preachers' salaries.

Rev. A. C. Eggleston woke up the Convention by a splendid speech on "How to introduce Methodism into Connecticut where it does not now exist; and the best method of furnishing Ministerial Services to feeble or small churches." We are to be true to ourselves, to our fathers, and to our heritage. Methodism is an instrument for doing work; use it, and the work will be done. It takes steam to start up and run machinery; it takes fire to generate steam. We want fire; we want love. There was a spirited discussion on "The Best Means for the Improvement of Sabbath-schools." Rev. J. M. Buckley made a characteristic speech. Schools should be ruled by moral authority, rather than by a desire to please the children. What is the sugar of Sabbath-schools? Not to please; but to instruct. Sugar-plum schools cannot prosper. It is a mistake to supplant the good old custom of committing Scripture and the catechism to memory, by the modern use of object-teaching. There was some sharp shooting among the debaters that followed. Rev. E. J. Haynes, of Norwich, and J. G. Griswold, esq., Superintendent of a Ragged School in Hartford, differed with the first speaker. But, as Dr. Cummings aptly said, if opinions were all alike, what need of a Convention.

Thursday began with a love-feast. The Rev. Dr. Scudder conducted a vigorous service; and truthfully declared it to be the "crowning sweetness" of the Convention. The morning session opened with a powerful speech by President Cummings on the question, "How to save our Young People to the Church."

On this subject there was also a speech of unusual eloquence, presented by the Rev. J. S. Breckinridge of Birmingham. Two fifths of our membership are young people. The

percentage of these lost to us is enormous. A simple and effective remedy was proposed, a living Christ in a live service. Fire in the pulpit and life in the social services would keep our youth. Revivals attract the young more than picnics, theatres, or circuses. The young people must be fed. Christ is the bread of life.

Dr. Woolsey, President of Yale College, was introduced as first speaker, on "The Duty of the Church in Relation to the Divorce Laws of the State." After the discussion, a resolution was adopted, asking the attention of the General Conference to the unscriptural and immoral Divorce laws of the State. Some good things were said on "Temperance" and "Family worship." Class-meetings were treated to a thorough overhauling.

Rev. W. F. Watkins thought that the success of Methodism was largely due to our social meetings. If the fire of these altars flickers, our Church becomes proportionally weak. Without them she is a Samson shorn of his locks. The speaker gave prominence to two points: *The place*, it should be well lighted, warmed and ventilated. *The leader*, should be well prepared, should be able to adapt himself socially to his members, should be a man of undoubted Christian experience.

Rev. Mr. Goodsell wished to avoid the use of cant and meaningless expression in the class-meetings. It would be better to sit during the class, than for each one to rise and try to make a speech. Classes should be less formal, more conversational. A fine word was spoken by a class leader from Birmingham, Mr. Cheeseman. He gave us a bright picture of the place our social meetings occupy in relation to the success of our Church. On Thursday evening the church was crowded to listen to remarks on "The Importance of Maintaining a high Standard of Experimental Piety." Rev. J. H. Knowles of Middletown, spoke of the subject in its relation to Scripture doctrine. A lot of resolutions was then presented, and much debate followed.

The Convention, first and last, raised quite a breeze, and must have fanned away a deal of chaff. Bishops James and Simpson sent words of greeting, and announced that official duties prevented them from accepting invitations to address the Convention. The proceedings of the two days are to be published in a cheap pamphlet, which contain an accurate report of each address.

The great fault of the Convention was the crowding of so much work into so little time.

The great success was in the numerous attendance, the excellent speaking, the enthusiasm on all the topics, the practical nature of the discussions, and the fervent, devotional spirit that pervaded every session. The Methodist Churches of the east and west sides of the Connecticut river, have, for a long time, awkwardly gazed at each other; they have now been introduced. May the Convention prove a successful matchmaker.

THE MISSION TREASURY. — The Annual Report of the Treasurer and Assistant Treasurer of the Missionary Society of the Methodist Episcopal Church shows that the total receipts during the year ending October 31st, 1869, were \$629,105.13; total disbursements, \$624,779.40; balance in the treasury, \$4,325.73. The receipts include a balance in the treasury at the beginning of the year of \$16,378.42.

On the first of August the treasury was carrying a debt of over one hundred and fifty thousand dollars. Since that date the collections of the fall Conferences have come in, and have proved sufficiently large to pay off every dollar of the debt, and leave a balance to the treasury of over four thousand dollars! The whole Church will hear this announcement with the most grateful satisfaction. — *Advocate.*

METHODIST MISSIONARY APPROPRIATIONS FOR 1870.

FOREIGN.	
Africa	\$11,000.00
South America	10,119.20
China	36,918.00
Germany and Switzerland	31,500.00
Scandinavia	23,583.97
India	93,057.60
Bulgaria	11,809.16
	\$217,987.93
DOMESTIC MISSIONS.	
Foreign European Populations	\$35,100.00
Chinese	23,000.00
Indian	5,940.00
American	274,700.00
Territorial Missions	13,000.00
Expenses	50,000.00
Contingent Fund,	25,000.00
Total,	\$420,740.00

Educational.

VERMONT CONFERENCE SEMINARY AND FEMALE COLLEGE.

THE CONVENTION.

An enthusiastic convention of ministers and laymen of the State was held at Montpelier on the 11th inst., for the specific purpose of considering the interests of this institution, when the following subjects were discussed: —

1. The demand for denominational schools.
2. The claims of the Vermont Conference Seminary and Female College upon the Methodists of Vermont.

3. How shall we secure the additional funds necessary to the success of the Seminary enterprise?

In answer to the last question the ladies propose to secure subscriptions of ten cents or more a week from 10,000 ladies and gentlemen, members and friends of the Church. Should this succeed, \$50,000 will thus be secured in one year; but if 10,000 subscribers are not secured the first year, the canvass will be continued till they are. Three hundred shares of five dollars each were taken at the convention. The ladies having now undertaken to complete this enterprise, we feel sure its success is guaranteed.

Dr. Lindsay, of the Boston Theological Seminary, was present, and rendered most efficient aid. Indeed, it is believed that the success of the convention was largely due to his earnest and practical words.

THE CLOSE OF THE TERM.

The fall term of the Seminary closed on the 10th ult. It closed a day sooner than it would have otherwise, on account of the convention.

A matter of unusual interest in connection with our new enterprise, was discussed before the Senate on the same day, so that most of the ministers, not engaged in the meeting of the trustees held at the same time, were in the Senate chamber. This made the committee of examination very small; but the committee were able to be present in every room at one or more examinations, and hence can speak confidently with reference to the work of each teacher. It is our clear conviction that each teacher is well qualified for the work assigned to each; and that the discipline of the school, in the hands of Prof. Chester and Miss Walker, is such as to inspire confidence in parents everywhere, to commit their children to its care.

The students, with very few exceptions, showed that they had earnestly applied themselves to their work. A gracious religious interest has prevailed during the term, and many have been "the times of refreshing from the presence of the Lord."

The patronage, since the removal to Montpelier, has exceeded the expectations of the most sanguine friends. For the five terms the attendance has been as follows: Fall term (1868), 161, winter term '96, spring term 168, summer term 75, fall term (1869), 215. This shows a steady increase during the fall terms.

The foundation for the new seminary building is now being laid, and the building will be ready for use (D. V.) 1st of September, 1871.

Will not every Methodist and friend of Methodism in the State rally around this, and early realize what some of its friends have already seen in vision, viz: Seminary Hill crowned with a university having the various departments of Arts, Law, Medicine, and Theology? Let there be a godly jealousy to make this only Methodist school of the State peerless for patronage and financial security.

H. A. SPENCER, Secretary.

EXAMINATION—MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE.

The fall examination of classes in this institution, occurred Oct. 25th, ult.

The classes, though somewhat disturbed by the active preparations for the erection of the new academic edifice, and the demolition of the old seminary building, exhibited the usual evidence of thorough instruction and study.

Classes were examined in common and higher English branches, Latin, Greek, French, German, etc. The recitations were highly creditable to both students and teachers, and afforded abundant proof that our noble seminary and college is fully up to the times, in thorough discipline and hard study, and that its well established reputation as one of the best schools in the country, will not be likely to suffer under the management of the present board of instruction.

The new academic building will be an ornament to the grounds, and will greatly improve the accommodations of the school. The foundation walls are to be laid this fall, so that the work upon the superstructure may commence early next spring. The trustees are largely indebted to the generosity and energy of S. R. Bearce, esq., of Lewiston, for the forward stage of this important enterprise. It is highly important that this building be completed and opened for the use of the school, with the least possible delay. The school, in the meanwhile, will be accommodated with tolerable convenience, in the college building, which has been thoroughly repaired during the past season.

The Old Mansion House has also undergone a reconstruction, presenting to the view a much improved appearance, and affording excellent accommodations for self-boarded.

The institution, on the whole, shows evident signs of progress, and affords promise of abundant returns for all the outlay it requires. It is not only a thorough classical and scientific school, but an excellent normal school, having furnished at least twice as many teachers for our public schools, as any other in the State, with but very meagre aid from State funds; and this work it is still able to do with as much thoroughness as any other school. The school still needs and deserves the generous patronage of the denomination which it has so much benefited and honored.

The fall term has been quiet and prosperous, the whole number of students being about two hundred and thirty. A good religious interest has prevailed, and nine or ten have given evidence of conversion.

STEPHEN ALLEN, } Com. of Exam.
PARKER JAKUES, }

KENT'S HILL, Nov. 10, 1869.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

INDIA.—Good news comes from the Methodist Mission in India. From private correspondence received at the office of the *Methodist*, we learn the following facts:—

"When Bishop Thomson was in India, he opened a station in the province of Garhwal in the sub-Himalaya Mountains. Bishop Kingsley goes there to find at that particular station the following state of affairs. Our correspondent says: 'I am erecting twelve boarding-houses, five teachers' houses, and eight other houses.' These, of course, are for natives, and not expensive. 'We have a native Christian community of forty-eight to look after. Twenty-two are orphans, five girls and seventeen boys.' This work is carried on largely by means of money contributed in India. 'Government has established eleven scholarships for boys in our schools, at one dollar and a half each per mensem, gold.'

"Srinagar is an out-station at the foot of the hill on which Paori is situated. At that place he says: 'Thomas Gowan has 100 boys on his register, and there are now about forty-five women and girls in our schools here.'

The *Friend of India*, published at Calcutta, contains the following:—

"The American Mission press at Lucknow seems to be conducted with energy. We have before us two newspapers: the *Shams-ul-Akbar*, for general circulation, in the Persian character, and a *Roman Urdu Magazine*, the *Kashab-i-Lawi*. These periodicals circulate among all classes of natives in Upper India, and are admirably fitted for the dissemination of religious truth and the moral and intellectual improvement of the native classes. The latter publication is chiefly intended for native Christians; it gives news items and whatever is deemed likely to develop an intelligent native church. The low price of the periodicals, a rupee each per annum, places them within the reach of all classes."

The same paper contains the following singular item:—

"The Rev. S. Knowles, the American Methodist Episcopal Missionary of Gondah, reports that, in his preaching tours last year, his work was made more interesting by the presence of a fanatical Mussulman Khatib or preacher, from Fyzabad. He is an intelligent, good-looking man, about 35 years of age, of the Sunni, or orthodox sect. He is an eloquent speaker, and has great influence among his coreligionists; carrying the 'Quran' and the New Testament in his wallet; he goes all over Oudh, preaching a regular jihad, or religious war. The burden of his preaching is that all Christians are kafirs, and that 'Yaukum Waikum Walladin'—that is, spread your religion by the sword—is the only true doctrine. This he seems to be allowed to do with impunity, but then it is only a dozen years since 'fifty-seven.'"

MADAGASCAR.—The London Missionary Society have received a strong appeal from the missionaries in Madagascar, for an increased missionary force. The Society have arranged to send five new missionaries in the spring to that interesting field. The letter from the missionaries containing the appeal, says:—

"The rapid increase in our native Christian community is indeed astonishing. You will have seen from our reports that between May, 1867, and December, 1868, 30,000 were added to the numbers attending our services, and that the number of separate congregations had, during the same time, risen from 92 to 148. The current year bids fair to show even a more remarkable increase. Already 20 or 30 new congregations have been formed since January, and some of the previously existing congregations have been doubled within the same time. About 120 chapels are, at the present time, being either built or enlarged. The public adhesion to Christianity on the part of the Queen and Prime Minister, has given an unprecedented impulse to the spread of Christ's kingdom in Madagascar, from which the most important results may be anticipated."

"Thus the demands upon us are increased beyond measure. Our ITINERATION has grown from paying occasional visits on the Sunday, with Bible classes during the week in a few places, into a regular system of visitation. Each missionary is in the country at least one day in the week, and most of us as very frequently on the Sunday. To keep even a general oversight of the many congregations connected with our Mission is more than we can accomplish satisfactorily with our present strength."

GENERAL INTELLIGENCE.

BAPTIST.

At the Ministers' Meeting on a recent Monday, an increase of religious interest in several suburban churches was reported. The following were the baptisms for the month:—Bethel, 6; Temple, 3; Warren Avenue, 2; Twelfth Church, 3; Joy Street, 1; South Church, 6; Rockport, 7; Watertown, 6; Malden, 4; Natick, 3; East Dedham, 2; West Newton, 2; Central Salem, 2; North Scituate, 2.

At the Joy Street Church, Boston, twelve have been added on profession within the year, and six by letter and experience.

EPISCOPAL.

A WEALTHY CHURCH.—The pews of St. Ann's Episcopal Church in Brooklyn (Dr. Schenck's), which church cost \$350,000, have just been sold at premiums, for choice of pews, as high as \$700.

The charge has often been made by their opposers that the extreme High Church Episcopalians practice confession to priests. At last it is admitted by the *Church Monthly*, which says there is no need for any Churchman to repair to a Romish confessional; for "any man who desires it, whether priest or layman, can find priests in our own communion who will hear his confession, and for God, 'AND IN CHRIST'S STEAD,' will give him absolution."

CONGREGATIONALIST.

The 145 Congregational churches of Michigan report an expenditure for home work and benevolent contributions of an average of \$26.45 for each member, being one third more than was reported last year.

The new lot purchased by the Old South Society, Boston, lies a little northwest of the Coliseum, and the sum paid was \$40,488, for 22,176 feet.

Three prominent features of the new Plymouth Congregational Church in Worcester are free seats, congregational singing, and a subscription to pay expenses. The meetings are held in Mechanics' Hall, which will seat about 2,000 people, and which was leased for one year, from May, 1869. Some, however, find the home feeling impossible in a hall, and

there has already been talk of a church edifice; still it is believed that about one third of the present congregation could not be gathered into a meeting-house.—*Congregationalist*.

At the late meeting of the Congregational Union of Ontario and Quebec, in Montreal, Miss McFarland of Camden, Maine, was pronounced a true heroine, and highly commended for her indefatigable labors as a missionary in Labrador. She was at home last summer, and raised about \$1,000 in aid of that mission.

ROMAN CATHOLIC.

The Roman Catholics of Montreal have received some relics of St. Zeno, who, with 10,000 followers, is reported to have been martyred for retaining his faith while in the Roman army. The procession netted \$2,000 for the priests, as large prices were paid for artificial palm-leaves which had touched the case which contains the ashes of St. Zeno and his followers.

The Roman Catholic Bishop Domenec, has announced through his chaplain, Father Burke, in the pulpit of the Cathedral, that all parents of children attending public schools at Pittsburgh, Alleghany, and vicinity, are required to take away their children at once, or receive a public rebuke. Should this command be disregarded, he will excommunicate them, and deny them the privileges and benefits of the Church. This action has arisen from the recent controversies concerning the use of the Bible in the public schools.

Parents need a word of caution on the subject of Roman Catholic influence upon their children. Few Protestants apprehend any danger that their sons and daughters will forsake their faith for that of the Romish Church, but there is danger. An instance is just now within our knowledge, where a young lady of high social position, and her parents members of an evangelical church, on the day of her "coming of age" astonished and appalled her family by announcing that she was a Catholic, and in spite of entreaty, kind argument, and ties of affection and social intercourse, publicly joined the Catholic church in the village, and in her treatment of all those whose love she has shared, shows only too plainly that she is wholly, and it is feared, irretrievably, under the control of her Catholic advisers. How did this come about? A devoted Catholic has, for years, secretly loaned her books; her room-mate at school was a Catholic; the priest of the village is one of the ablest of his profession, and the result of these influences is as above stated. Are Protestants sufficiently careful as to the schools their children attend, the friends they make, the influences under which they are placed?—*Watchman*.

MISCELLANEOUS.

Sir Moses Montefiore started on Thursday on a journey to the Continent, in order to bespeak the consideration of Prince Charles of Roumania on behalf of the Roumanian Jews.

The British and Foreign Bible Society is not to be allowed, it seems, to introduce the Bible into Russia. "Thanks to considerations which are incomprehensible to the common sense of ordinary mortals," says the *Exchange Gazette* of St. Petersburg, "our people are forbidden to enjoy the advantages offered to them by this Society. All its attempts to procure entrance into our country of Bibles in the Russian language . . . have failed. We are positively informed that several thousands of copies were sent under the address of a Russian general . . . all of which were stopped at the frontier, and then sent to the censors, who forwarded them to the Ecclesiastical Consistory. This body, after taking the advice of the holy synod, decided that it was impossible to admit the circulation in Russia of a Bible published abroad, because the right of publishing the Bible for the use of the orthodox is enjoyed by the holy synod alone." The *New Times* of St. Petersburg remarks on the above passage that it cannot see "any harm in the propagation of the Bible, especially when it is offered gratuitously and for distribution among the troops, as was the case in the present instance."—*London Watchman*.

About a year ago a few of the young men of the Broadway Tabernacle Church (Jos. P. Thompson, LL. D.) commenced a Sunday-school at the corner of Eighth Avenue and Thirty-fourth Street, New York. The school has flourished and now numbers 160 scholars and 25 teachers. By the kindness of friends in the Broadway Tabernacle they have secured the fine hall of the Northwestern Dispensary, corner Ninth Avenue and Thirty-sixth Street, where they propose to establish, in connection with the Sunday-school, an Industrial School. Regular preaching service will be held on Sunday evenings, and meetings during the week.

A MARRIAGE AND A FUNERAL IN THE SAME HOUR.—On Monday, the Rev. Mr. Timlow of East Cambridge performed a marriage and funeral service in the same family, and at the same hour. The mother was to be buried, and just before her death, for some reasons unknown, desired her daughter, who was soon to be married, to be married as soon after her death as she conveniently could. Such were the circumstances of the parties interested in the marriage, that the time of the funeral seemed the most fitting time. And so it was, that the marriage occurred by the mother's coffin; and immediately after, Mr. Timlow made a few pertinent remarks, and read the burial service.

The bones of Father Masse, who was buried in an old Quebec church, were found a few weeks ago. The excitement about them was so great that the earth was carried away by handfils, and now they say a miracle has been wrought by the relics. A woman who had not walked for a year was cured by the earth.

Crowded meetings were held in New York, recently, to hear Dr. Schaff's report of his great success in securing the aid of European Christians in the meeting of the Evangelical Alliance proposed to be held in New York next fall. Addresses were made by President McCosh, Drs. Prime, Thompson, Schaff, Schenck, Hall, Adams, and others. A principal feature was the reading of a letter from Father Hyacinthe.

The newspaper in Chicago devoted to spiritualism and carnalism is to be removed to this city. What New York has done, or left undone, to deserve this infliction, we do not know. The last number of the paper contains the following very explicit avowal:—

"There is no doubt that the present institution of marriage has had its uses as well as its abuses; but it is a relic of the past. It was adapted to other ages and conditions of society.

The people have outgrown it. The age demands a higher form of marriage—a marriage of equality—a marriage of congenial natures."

Several of the women's rights women are working into the same channel, and a crusade against the marriage institution is the order of the day.—*Observer*.

SAMUEL AND SAUL.

The following acute review we give, in place of "Our Social Meeting":—

The *Methodist Quarterly* for October contains an exposition of 1 Samuel xxviii. 3-20. The main point of the paper is embodied in this single sentence, on page 642. "There is no shadow of evidence that Samuel actually appeared to Saul at all."

In attempting to sustain this strange statement, the writer objects to the manner of Samuel's appearance—an old man coming up out of the earth, and covered with a mantle. But the spirit of Samuel must have assumed some appearance, and that by which he was known when on earth would seem most fitting. Daniel's celestial visitor, chap. viii. 18, was "like the appearance of a man."

Exception is also taken to the time and occasion of Samuel's return, when God had ceased to answer Saul by Urim and by prophets; and effected apparently through the medium of a witch. As to time, if the dead ever return, the prophet might then have come to Saul; for, at the head of a nation, with but one day to live, and in some sense, forsaken of God, his case has scarce a known parallel in the history of mortals. So far as the occasion of Samuel's appearance is concerned, we do not admit that the witch had the least influence in bringing him up. Samuel charges it upon Saul, "Why hast thou disquieted me?"

The writer further objects, that the pretended communication from Samuel was unnecessary, and is in some parts unworthy of its assumed origin. The validity of this objection will be tested as we proceed.

The writer asks: "How did the woman learn so soon that her guest was Saul?" She may have learned in either of many ways. To name one. Saul was certainly the tallest man in his kingdom. And having often traversed his little realm during a reign of forty years, was probably the best known man in his dominions, and no stranger to the witch herself. He came to Endor "disguised," but his great stature would make disguise almost impossible. The cry of the woman would naturally throw him off his guard, and discover his identity. Denying the actual appearance of the prophet, and objecting to the current expositions of the history that seem to teach it, the writer propounds his solution of the strange phenomena. According to him the witch was "a clairvoyant of extraordinary power," and "with this power she united the practice of lying and deceit." This "power" and this "practice" are assumed to be ample to explain the entire narrative upon natural principles.

Two general objections lie against the above exposition of an important Scripture. Objection 1st. The interpretation directly deprives us of what seem valuable and pertinent facts. Modern materialists affirm that the souls of the dead sleep. But if Saul disquieted Samuel, and the prophet returned to earth, then consciousness was not extinct. And if the fact of Samuel's return is fatal to Materialism, the manner of his coming is scarcely less damaging to Spiritualism. The Old Testament records but this instance of a spirit's return. Samuel came in a great emergency, uttered a solemn rebuke, and delivered a weighty message. All this is so unlike the alleged intercourse with the dead in our own times as to be itself almost equivalent to proof that this pretended commerce with the departed is delusion or imposture. But the interpretation of *The Quarterly* makes this Scripture useless for these, if not for all other purposes. But the mischief does not stop here.

This leads to objection 2d. The liberty taken with this Scripture puts others in peril. The exposition tends to eliminate the supernatural from the Bible, and at a time, too, when it is fiercely assailed, and should be vigorously defended. Admit that the apparent return of Samuel was effected by a "clairvoyant of extraordinary power," practicing "lying and deceit," and we may soon refer the translation of Enoch and Elijah, and the temptation and transfiguration of Christ, to clairvoyance, imposture, or optical illusion. That Samuel did actually appear to Saul, seems susceptible of plain proof.

The event is not, in itself, improbable. Departed human spirits may return. They have returned. Possibly some, eminent for virtue and wisdom, may come at discretion. Samuel, the former friend and counselor of Saul, may have visited the monarch in his awful extremity. Why should he not? The presence and pretensions of the witch were not of the least account. Samuel may have come without the express command, though not against the will of God. It was mercy to Saul. His case was exceptional. Why should not his treatment be? But were there not higher reasons? Did not Samuel's return serve the same end as Enoch's translation; keep alive among men the idea of a future life, and of a spirit world?

The return of Samuel is circumstantially narrated. The record informs us that Saul sought Samuel. "Saul perceived that it was Samuel." The writer in *The Quarterly* renders perceived, "knew," and reminds us that the text does not say that Saul saw Samuel. But if he knew the prophet, what matters it whether he obtained the knowledge by visual perception or by certain deduction? He knew that it was Samuel. Critics tell us that our translation omits a pronoun, and that the Hebrew reads, "Saul perceived that it was Samuel himself." Saul saluted Samuel, "stooped with his face to the ground." A conversation of some length occurred between Samuel and Saul. It was highly appropriate to the parties and to the occasion. At its close, "Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel." Here, then, is an interview sought, obtained, and conducted in a most natural manner, and producing precisely the results that might have been expected.

Now, if language can convey knowledge to the mind, then this narrative teaches the return of the Hebrew prophet. Unless the record can be impeached, Samuel certainly came to earth. If he did not appear to Saul, then is this account both unreliable and misleading. A Spiritualist told his Christian daughter that his own mother, long dead, hugged and kissed him. The daughter found that a living medium performed the hugging and kissing. Did that Spiritualist act a lie when he suppressed that essential fact, and attributed to the dead in another world, what was done by the living in this? The sacred writer is in precisely the same position. He is penning actual events in the lives of men, and in the affairs of nations. Simple historic statements precede this account of Samuel. The record of literal occurrences immediately follows it. There is not an intimation that the history

of this transaction is not equally authentic with other portions of the chapter and the book of which it makes a part.

The message could not have been the utterance of the witch. She was a bad woman, and engaged in wicked work. But the words attributed to her do not contain one impious or one untruthful expression. So far from this, they rebuke the calling of the witch, and the conduct of the king. "Why hast thou disquieted me to bring me up?" The message also enjoins, by implication, the duty of seeking God, declares the fact of Saul's rejection, and assigns the Scriptural reason therefor. Those are truthful, pious, faithful sentiments. They were spoken either by a lying witch, or by the spirit of a holy prophet. The Scriptures say, "Samuel said to Saul." The writer under review says: "We understand, that as the witch did all the seeing for Saul, so also she did all the speaking to him." Both these statements cannot be true. Which shall we receive?

But the statements attributed to the witch are as much beyond her capacity as they are opposed to her character. They predict the issue of the pending battle, foretell the death of Saul and his sons, and specify the day their death will occur. History records the exact fulfillment of the predictions. Saul and his three sons were slain, and at the time predicted.

Who foresaw and announced these events? The solution propounded is, that "it is highly probable that Saul had the dark presentiment of his own death mirrored in his soul. This presentiment a clairvoyant might have seen." But a presentiment is not to be confounded with a cause that produces, or with a prescience that foresees a future event. Had the presentiment existed, and been visible to the witch, it would not have authorized the prediction so exactly fulfilled. Even the "organic provision" of the psychologists is not absolute foreknowledge. A French epileptic could, when under mesmeric influence, foretell the hour and minute when his fits would return. His insight into his own system enabled him to state just when the tendencies to epileptical convulsions would culminate. But there was in this instance no more foreknowledge than there is in stating when a steamship will arrive, if you know her rate of speed, and the distance she has to traverse. And this knowledge is no more certain than it is prophetic. You may accurately compute the time of the steamship, but you cannot tell what she will encounter on the route that may delay, and even prevent her arrival. So of organic tendencies in man, which may be noted by clairvoyants. They may be accurately noted, but that will not furnish data to determine certainly when the victim will die. He may fall by other forces than those he sees, just as the steamer may collide or founder. The fate of the French epileptic, just cited, is in point. He named a day when he would have a violent fit, and the last he would ever suffer. Before the day arrived, he was dashed on the pavement by a horse, and killed! He could, when mesmerized, note the progress of disease within himself, but he could not see what external violence he would encounter. No possible survey by the witch of the soul of Saul, could, therefore, have enabled her to tell when he would die; for the primary cause of his death was from without. "He was sore," probably mortally, "wounded of the archers."

And if the witch could not have told Saul when he would die, much less could she have foretold the day of the death of his three sons. But the wretched sire and his noble sons did all in one day bedew with their blood the mountains of Gilboa. Does 1 Samuel xxviii. 3-20, record the achievements of a lying witch, or the utterances of a departed prophet returned to earth?

ORRINGTON, Nov. 13.

A. PRINCE.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

FARMERS' CLUBS AND DEBATING SOCIETIES.—The winter season is one of comparative leisure to the farmer; the days are short and the evenings long. During the summer months, when the days were very long and the evenings short, the farmer had little time to devote to reading or study, but at this season of the year it is quite different. If the days are occupied with the labors of the farm, the evenings can and should be profitably spent in improving the mind. The young man should especially realize the advantages that come not only from study, but from meeting with his neighbors and friends, either at the farmers' club or the debating society. Every man has his part to perform on the great stage of life, and he who is the best prepared for life's work, will exert the greater influence. Many a man can point to the village debating society, as the place where he threw off the diffidence of youth and acquired the habit of speaking in public, that has been of great service to him and value to the world. Though some are inclined to make fun of country debating societies, yet we regard them as one of the very best schools for young men that can possibly be established, and we wish there could be one or more in every village throughout the country. The farmers' club offers all the advantages of a debating society and some more. Farmers come together at such meetings and relate their experience, speak of their failures and successes during the past year, their mode of operation with the various crops that they have cultivated, and in short, impart and receive very much valuable information. In addition to the other advantages of such a meeting, the social part should not be overlooked. We Yankees are generally so intent upon making money that we entirely neglect to cultivate our social natures, and those separated only by a few acres of land, remain for months, if not for years, comparative strangers. We rejoice to know that there are, scattered up and down the country, many farmers' clubs that are doing a good work, and we hope there may be many more. Will not the farmers who read this who do enjoy such privileges, set themselves to thinking over the subject, and when they have well digested the matter, start either a farmers' club or a debating society where agricultural matters as well as others can be discussed? Invite the ladies to go, and the boys too, and let all enjoy the weekly meetings together.

RIPENING WINTER FRUITS.—This fruit should be kept in a

cool place until about the time it is wanted for use, and then the fruit should be placed in a warm place, and in the course of ten days or two weeks it will be quite ripe and fit for eating.

GET IN THE LEAVES.—Though leaves may not be worth the labor of getting for the manure they will make, yet they should be secured for litter, especially when there is a short stock of straw or coarse meadow hay that can be used for such a purpose. Secure the leaves at once or they may be covered with snow.

THE ROSE POTATO.—When this variety was first brought to the notice of the public, and offered at very high prices for seed, with thousands of others, we were inclined to regard it as a humbug, and did not invest our money in it. It has been our habit, for many years past, to purchase for trial, all, or nearly all, the new things that have been offered in the horticultural or agricultural department, and the greater part of such new things prove to be either wholly worthless, or inferior to that which we already possessed. A friend who knew this variety of potato better than we, was kind enough to send us three pounds, or six potatoes, which we planted, and from which we raised three and a half bushels.

Last year, it will be remembered, was an unfavorable one for this crop, or at least for potatoes of good quality for the table. The Rose was planted in the same field, and at the same time, with the Orono, Harrison, Early Goodrich, Davis's Seedling, and Vanderveer. It came up quickly, and was more than three inches high when the others made their appearance. This variety continued to grow rapidly, and was fully ripe early in August, though not planted until the middle of May. When harvested the tubers were all sound and of good size, and excellent quality for the table, while all the other sorts, when boiled, were soggy and poor. Not one of the varieties named were really fit to eat, and were fed to pigs. Last spring we planted five bushels of the Rose, with about twenty-five other new sorts, some of them of very high cost. We planted none of the Early Goodrich or Harrison, or in short, any of Goodrich's Seedlings; few of the Orono, and none of the Davis's Seedlings. The five bushels of Rose were cut quite fine, two eyes to a piece, and they planted about an acre and a quarter. A small part of these were planted on some new fertilizers, and gave a very light crop. One third of an acre gave ninety bushels, while our whole yield from the five bushels was two hundred bushels, besides some that were dug from time to time, for the table, before the main crop was harvested. They came out very smooth and large—too large—and were nearly all sound, while the quality was very superior.

We have had large experience in the raising of potatoes, having cultivated nearly two hundred varieties at a time, and we say that, all things considered, this variety of potato is the best that has been before the public for many years, and we believe there is none among the still newer sorts that will equal it. The potato is one of the most valuable vegetables under cultivation, and it is very important to cultivate the best. This variety has rotted but little—not half as much as some others—and may be as fully relied upon as any other variety for a crop of sound tubers. When the land is very rich the crop will be enormous. We have known cases when this sort has yielded at the rate of four hundred bushels to the acre. It lacks but one thing to make it perfect. It should be white, but is pink or reddish before being cooked, and not quite white when cooked.

We advise all farmers to give it a liberal trial next year, for we feel confident they will be pleased with it, and that it will prove as profitable as any reasonable person can expect. Four to five bushels of seed is enough for an acre. There should not be over four eyes to a hill, unless small potatoes are wanted, and all over that quantity is wasted.—*Congregationalist.*

IMPROVING OUR NATIVE CHESTNUT.—The largest nuts of any particular species always command a better price than small ones. The European chestnut is far inferior in quality to our native sorts, and large size is really its only recommendation for cultivation in this country, for the trees are neither as hardy nor healthy as our native varieties. By a little care in making selections, there can be no doubt but what we should find that native sorts almost, if not quite, equal in size to the foreign would be produced.

Every one who has ever taken the trouble to examine the nuts of different trees in the same forest, must have noticed the great difference in form, color, and size; and as these characteristics can be readily perpetuated by the usual methods of budding and grafting, there is no good reason why we should not have permanent varieties of the native chestnut as well as of apples and pears. We would, however, recommend growing seedlings from the very largest nuts to be found, and then again selecting from these when they come into bearing.

About twenty-five years ago, a gentleman in Washington, D. C., sent Mr. Charles Downing a few specimens of very large native chestnuts, a few of which he planted; and a tree grown from one of these nuts is now standing upon the lawn of the Downing place at Newburgh. This tree has fruited for several years past, and last season Mr. Downing sent us some of the nuts, which were very large and fine, showing that they had not degenerated, but were equal if not superior, to the original.—*Hearth and Home.*

THE EARLY ROSE.—Addison Oliver, of Onawa, Iowa, has seen no yield equal to his, of which he enclosed the subjoined statistics:—

"Last spring I planted one pound of Early Rose, cutting to one eye, and planting in forty-three hills. They received no cultivation but two hoeings. I dug about September 20th, and, after being washed clean, the crop weighed 340 pounds, or 5½ bushels. The largest potato weighed 4½ ounces. Several weighed 2½ pounds each.—*Ibid.*

The Righteous Dead.

Died, in Greene, Me., March 23, 1869, Mrs. DORCAS C. DAGGETT, wife of the late Aaron Daggett, and daughter of Simon and Mary Dearborn, late of Monmouth, Me.

The ancestors of Mrs. D. were among the early settlers of Monmouth, and prominently connected with the rise and progress of

Methodism in that section. Her grandfather, Simon Dearborn, was a local preacher, and associated with the pioneers of Methodism in Maine.—Jesse Lee, E. Wells, T. Munger, C. Fogg, and A. Hillman. Mrs. D. became a follower of Jesus, and a member of the M. E. Church, fifty-three years ago, when but a youth. Her father's house being the home of the early itinerants, their zeal, devotion, and consistent deportment had a happy effect in producing a correct estimate of Christian character. She became the second wife of Mr. D. thirty years before his death, and, as a wife and step-mother, she acquitted herself with honor and great credit in her responsible relation to her family. She was greatly beloved and respected by all her neighbors. During the last two months of her sickness her Christian experience and faith assumed a more positive character, and an increasing spiritual and heavenly-mindedness marked her declining sun of life. As long as her strength would allow, she followed her son, in the family devotions, in ardent prayer and fervent supplication for each member of her family, and her unconverted neighbors and friends. With remarkable Christian fortitude and composure, she arranged for her funeral services, gave her sons those pious counsels adapted to guide them in the good and right way, that they might meet her in heaven. S. S. C.

Mrs. MARTHA NORRIS, widow of the late Zebulon Norris, esq., of Dedham, Mass., was born in Chesterfield, N. H., April 24, 1799, and died in Dedham, Oct. 28, 1869.

She became a follower of Jesus at the early age of 17, and united with the Baptist Church; but entering the marriage state about 1820, and finding her companion a devoted Methodist, and, withal, finding the doctrine and usages of our Church so congenial to her religious feelings, she deliberately made up her mind that her home was with the Methodists, and accordingly joined the M. E. Church, with her husband. They were favorably known as reliable Christians in New Hampshire, Vermont, and Massachusetts, where they had respectively resided for a goodly number of years, comprising, in the aggregate, not less than forty-five years of uniform and effective service in the Church. Our subject was not robust and strong, but of pliant constitutional habits, physically, and was highly favored, through life, in regard to visitations of severe illness. Making little claim to social distinction, her throne of empire was home, where the centripetal bonds of domestic affection always clustered, in blessing, and being blessed; and though the last five years of her life were made sombre by the solitude of widowhood, yet her cordial home at the residence of her son, S. M. Norris, esq., did much to beguile the sadness of her situation. Her last illness was unusually brief—scarcely a day of close confinement, with no apparent suffering. Sensible, and perfectly resigned, and ready to depart, she fell asleep in Jesus. The funeral obsequies were conducted by her pastor, Rev. Mr. Smart, Oct. 30. The loss of the circle of family connections and friends, and the loss of the Church militant, though great, is doubtless much surpassed by her gain. S. NORRIS.

Died, in Preston, Ct., Oct. 27, 1869, Sister ROXANA PALMER, aged 78 years, a member of the Methodist Episcopal Church, in the Main Street charge, Norwich, Ct.

Sister Palmer had been a member of our Church for more than fifty years. She was connected with the society which worshipped in the first house of worship built by the Methodists in this city. She was first converted, and joined the class with those early laborers who lighted the revival flame of "Scriptural holiness" at Gales Ferry and Preston Plains, in this vicinity. She was, for some time, an inmate of the family of the venerable Father Bentley, a local preacher, to whose labors Norwich Methodism owes more than it can ever repay; and while thus associated, she endeared herself to all, and, with Bro. Bentley's wife, was often engaged in many a kindly deed of charity and evangelization. While years came on, she abated not her zeal, and was found constant at all the means of grace, through smiling and frowning skies, till time had so often both limb and ear, that it was no longer possible for her to be in the services of God's house. About three years ago she took her husband home, and since then she has been "only waiting by the river," ever cheerful, patient under extreme suffering at times, always with a happy smile for all. Surely you would not have thought her aged, for she had an evergreen heart. Her death-day was the thirty-ninth anniversary of her marriage-day; and these twin joined hands anew where is unfailing youth. She was not only willing to die—she desired to depart to that which is far better.

"Gathered home! and thine the purpling
Radiance of the heavenly morn—
Over us the night-arch floating,
Gaze we towards the spirit gone.
Thine the crown—the palm—the gladness;
Thine the burst of holy song;
Ours the pall—the turf—the sadness,
Pilgrims 'mid the mortal throng."

Norwich, Ct., Nov., 1869.

E. J. HAYNES.

DEBORAH COLLINS was converted in 1838, and joined the M. E. Church, at Allenville, Smithfield, R. I., where she departed this life, on the 13th of July last, in the 58th year of her age.

Hers was a life of singular faithfulness in the cause of Christ. For her, "to live was Christ." During her entire experience of thirty-one years, she was in but two religious services in which she did not bear faithful testimony for Jesus. All time, with her, was the Lord's time; and sacrificially did she spend it as such. Most "diligent in business," she was also "fervent in spirit, serving the Lord" in every way possible to her; and the ways were truly many. Positive, genial, earnest, she constantly strengthened and inspired the hands and hearts of those about her, like Deborah of old. She died, as she lived, with the armor on. Jesus Christ was all in all to her. She nobly "kept the faith," and has "finished her course with joy." "Strength and honor were her clothing," and "many rise up to call her blessed." J. W. F. B.

October, 1869.

Mrs. LYDIA G. CHIMMIN died of paralysis, in Eastbrook, Oct. 26, 1869, aged 65 years.

A mother in Israel has fallen. A devoted wife and mother has left her family circle on earth, to swell the ranks of the redeemed in heaven. Sister C. espoused the cause of Christ in early life, and united with the M. E. Church, of which she continued a worthy member until her death. Her earnest prayers and consistent life led her husband, soon after their marriage, to seek "the pearl of great price." She lived to see her children converted to God, six of whom preceded her to the spirit land, while four remain to mourn her departure. Her aged husband reluctantly waits the summons to "come up higher." She was a constant reader of THE HERALD, and its weekly visits were hailed with delight. Franklin, Nov. 15, 1869. J. ALONZO MORELEN.

Mrs. ANNA M., wife of Bro. Alfred S. Wright, and daughter of Alfred R. and Sarah A. Brownson, died in Worcester, Oct. 13, aged 26 years.

Sister Wright was endowed with rare natural virtues. Modest, retiring, and unostentatious, her light shone brightest in her loved home, and in those select circles where most her purity of character and sweetness of disposition were unveiled. At the age of 13, she consecrated herself to Christ, and united with the M. E. Church, in which, to the day of her death, she lived an ornament. Her sickness was brief, but painful. She endured all without a murmur. And though strongly attached to friends, and bound to earth by many endearing associations, she expressed herself ready to depart, and be with Christ. Her end was peace. She sleeps in Jesus. C. N. SMITH.

Died, at Shullsburg, Wis., Oct. 13, 1869, JOSHUA NYE ATTWOOD, formerly of Skowhegan, Me. He was a kind father, and faithful citizen. He delighted in singing psalms, and hymns, and spiritual songs. In his last moments he could trust his soul on the mercy of God, through Jesus Christ. Shullsburg, Wis., Nov. 11, 1869. JAS. LAWSON.

PROF. GARDNER, the "New England Soap Man," says the *Watchman and Reflector*, always "does the clean thing," whether lecturing on soap, temperance, or politics, and advocates sound doctrine as to man's necessities for external, internal, and eternal purification. He carries a valuable collection of autograph letters from distinguished individuals who have been made cleaner, and to that extent better by his soap, one of which, from Henry Ward Beecher, is so characteristic of the copy it is:—

PROF. GARDNER. Dear Sir:—I have appointed my wife and children a jury to try and decide the merits of your soap. I have no doubt what the result of their verdict will be. I hope you will be successful in your mission; indeed, cleanliness is a moral virtue, and you ought to be recognized as a missionary of cleanliness to all of the poor wretches left in the heatfulness of dirt. I am respectfully yours,
HENRY WARD BEECHER.

As most persons find it convenient to accept the judgment of bankers or experts in the matter of permanent investments, the following concerning Messrs. Fisk & Hatch, which we take from the *New York Methodist*, bears directly on that point:

The safe and profitable investment of money realized from the sale of Government bonds, at a high premium, and the accumulating capital which no longer finds in the Government an eager and profitable borrower, is a matter of much anxious thought and inquiry.

During the past few years, while the Government debt has absorbed the bulk of the inert capital of the country, other kinds of movable securities have been largely neglected, and are consequently selling at comparatively low figures. That some of these are as safe as the bonds of the Government is unquestionable. That many of them have no substantial basis of security is equally true.

A prudent investor wants, first, security; second, as high a rate of income as is consistent with safety.

Government bonds, until recently, answered both these requirements. It is becoming apparent that, owing to the rapid improvement in our national finances, capital invested in Government bonds must hereafter be satisfied with a comparatively low rate of interest. Hence investors are looking for something more profitable, and yet safe; and not having the facilities for investigation which would enable them to judge confidently between the various forms of investment offered, are in much doubt. Inquiries on the subject, addressed to those who are supposed to have any means of information, are numerous and constant. Shrewd and patient investigation alone will enable any one to answer them.

Persons having money to invest must, therefore, rely very much on the judgment of those who have the facilities for forming a correct judgment, and whose opinions are likely to be honest.

Those who know the house of Fisk & Hatch know that a loan must be able to bear a very thorough scrutiny which they are willing to sell and recommend. Their endorsement of the First Mortgage Bonds of the Western Pacific Railroad Company, issued upon a line completed, fully equipped, and in successful operation between the two chief cities of the Pacific Coast, and the final link in the great chain of the National Pacific Railroad, is a sufficient guarantee that these bonds may be bought and held with confidence, and that they will be rapidly taken.

PERSONAL.—Mr. J. C. Brock, whose resignation of the office of Assistant Assessor of Internal Revenue we noticed a day or two since, has associated himself with Mr. James H. Delano, of Marion, under the style of Brock & Delano, and taken an office at 193 Washington Street, Boston, and assumed the general agency for New England of the *Standard* Sewing Machine Company of Philadelphia. This is a new company, recently organized, having a large capital, and bids fair soon to become one of the leading Sewing Machine Companies of the country. We wish them abundant success in their new enterprise. — *New Bedford Standard*.

Mr. Brock is well and favorably known by a large portion of our readers, and we join with the *Standard* in wishing the new firm success. Dec. 2, '81 7*

A MILE OF CABINET ORGANS would seem a large number, yet if the instruments manufactured and sold by the MASON & HAMLIN ORGAN CO., during the PAST YEAR ALONE, were placed close together in a line, they would reach a distance of more than three miles, or if arranged three in a tier, would make a solid wall, nine feet in height, around the Boston Common.

We hardly know which is the more surprising, the demand now existing for these Organs, or the improvement made in them during the past few years; that which was formerly a weak and ineffective instrument, becoming possessed of such qualities of tone and variety of expression as to command the unequivocal praise of artists and connoisseurs both in this country and Europe. It is not strange, therefore, that the Cabinet Organ is fast taking its place as the favorite parlor instrument amongst all classes of society. — *Boston Traveller*. Dec. 2, '81 7*

Church Register.

HERALD CALENDAR.

St. Johnsbury District Preachers' Meeting, Danville, Dec. 14, 15, 16.
Springfield District (Vermont Conference) Ministerial Association, Windsor, Tuesday, Dec. 21.
Clarendon Ministerial Association, at Keene, N. H. (See further notice.)
St. Albans Dist. Ministerial Association, at Hyde Park, Jan. 11.
Coos Ministerial Association, Groveton, Tuesday, Dec. 14.
Penobscot Ministerial Association, Bangor, Jan. 9.
New Bedford District Conference Meeting (time and place not specified—see Herald, Nov. 25).
Second Massachusetts State Methodist Convention, Bromfield Street Church, Dec. 14 and 15.
Missionary Society Anniversary, Boston Music Hall, Dec. 12.

POST-OFFICE ADDRESSES.

Rev. Thomas Cookson, Empire City, California.

QUARTERLY MEETINGS.

CLARENDON DISTRICT—FOURTH QUARTER.
December—Goffstown, 11, 12; New Ipswich, 13, 19; Chesterfield, 25, 26; Factory, 27; South Acushnet, 28, 29, 30, 31; East Acushnet, 9, 10, 11; Unity, at West Unity, 11, 12; Crofton, 13; Grantham, 14, 15, 16, 17; North Grantham, 18, 19; Newmarket, 21, 22, 23, 24; Somers, 25, 26, 27, 28; Wrentham, 29, 30, 31; Winchester, 31.
January—Marlborough, 6, 7, 8; Keene, 9, 10, 11; North Charlestown, 11, 12, evening; Clarendon, 12, 13; Cornish, 14; Lebanon, 15, 16; Andover, 21, 22, 23, 24; Wilmot, 25, 26, 27, 28; Webster, 29, 30, 31; East Canaan, 31.
February—Marlborough, 6, 7, 8; Keene, 9, 10, 11; North Charlestown, 11, 12, evening; Clarendon, 12, 13; Cornish, 14; Lebanon, 15, 16; Andover, 21, 22, 23, 24; Wilmot, 25, 26, 27, 28; Webster, 29, 30, 31; East Canaan, 31.
March—Marlborough, 6, 7, 8; Keene, 9, 10, 11; North Charlestown, 11, 12, evening; Clarendon, 12, 13; Cornish, 14; Lebanon, 15, 16; Andover, 21, 22, 23, 24; Wilmot, 25, 26, 27, 28; Webster, 29, 30, 31; East Canaan, 31.
April—Brookline, 2, 3, 4; Draper, 5, 6, 7; Nashua, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

Street, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.
G. W. H. CLARK.

Keene, Nov. 25, 1880.
Brethren of the Clarendon District, look with special care to all the collections for the Discipline and the Conference, and thus be prepared to render a commendable account, and be honorably acquitted at our annual gathering in Nashua next April.
All our collections are urgent, and reasonable in their claims. Do your whole duty, and the blessing of the Great Head of the Church will be upon you.
G. W. H. CLARK.

DANIELSONVILLE DISTRICT PREACHERS' MEETING.—Permit me to call the attention of the preachers to the above meeting at Danielsonville, to commence Monday evening, Dec. 20, and close Wednesday evening, Dec. 22.
Let all brethren come who can; and those who have parts assigned them, come fully prepared. As the people entertain us, we ought to interest them. The brethren on Norwich District will be cheerfully welcomed by us.
Geo. W. BOWSTER.

PLAN FOR MISSIONARY MEETINGS UPON ROCKLAND DISTRICT, EAST MAINE CONFERENCE.—Each pastor appoints the time of his own missionary meeting, and informs the brethren appointed to speak accordingly.

Rockland—J. King, B. S. Arny.
Thomaston—J. H. Crawford, G. Pratt.
Friendship—W. J. Clifford, G. Crawford.
Cushing—J. B. Bean, A. Plummer.
Waldoboro'—A. Plummer, G. Pratt.
North Waldoboro'—J. Bean, W. J. Clifford.
Union—J. B. Bean, H. B. Wardwell.
Bristol—C. H. Bray, W. L. Brown.
Bremen, etc.—J. Bean, W. L. Brown.
Damariscotta, etc.—C. H. Bray, W. L. Brown.
Shapcott—C. A. Plummer, J. N. Marsh, C. B. Dunn.
Wiscasset—F. Higgins, C. B. Dunn.
Georgetown—R. S. Dixon, J. N. Marsh.
Westport, etc.—M. E. King, D. P. Thompson.
Boothbay—M. E. King, L. H. Bean.
Southport—J. H. Bennett, P. Thompson.
Woolwich—J. H. Bennett, D. P. Thompson.
Dresden—C. A. Plummer, R. S. Dixon.
East Pittston, etc.—J. Williams, E. Davies.
Windsor, etc.—A. L. Prescott, E. Davies.
Washington, etc.—S. M. Dutton, E. Bryant.
South Vassalboro'—J. Williams, D. M. True.
Windsor and Vassalboro'—G. G. Winslow, C. L. Haskell.
North Vassalboro'—C. B. Bease, C. B. Dunn.
China—C. L. Haskell, G. G. Winslow.
Clinton, etc.—D. M. True, C. L. Haskell.
Unity, etc.—E. Bryant, M. W. Newbert.
Palermo—Z. Davis, C. B. Bease.
Knox, etc.—Z. Davis, M. W. Newbert.
Searsport, etc.—S. M. Dutton, N. Webb.
Lincolnton—H. B. Wardwell, W. H. Crawford.
Gardner—N. Webb, J. King.
Rockport—B. S. Arny, W. H. Crawford.
C. A. PLUMMER, Sec. of Committee.
Pittston, Nov. 5.

Business Notices.

FINE CALF AND PATENT LEATHER BOOTS and Shoes, for Gentlemen, for sale by T. E. MOSLEY & CO., 233 Washington Street, Dec. 2, '81 21*

LADIES' BOOTS MADE TO MEASURE, in the most elegant styles, and a perfect fit warranted, by T. E. MOSLEY & CO., 233 Washington Street, Dec. 2, '81 21*

VARIETY OF STYLES OF SLIPPERS, for sale by T. E. MOSLEY & CO., 233 Washington Street, Dec. 2, '81 21*

I was cured of DEAFNESS and CATARRH, and will send the recipe free. Address Mrs. M. C. LEGGETT, Hoboken, N. J. Dec. 2, '81 7*

PLEASANT THINGS.

'Tis pleasant when you want a friend,
To find one who your wants will feel;
Who to your wishes will attend,
Nor e'er be deaf to your appeal;
'Tis pleasant when relief has come,
To think of him who did the deed;
To give him in our heart a home,
Who's helped us in our "time of need."
'Tis pleasant when the BOYS need CLOTHING,
Hats, Shoes, Coat, Pants, and Vest complete,
To take them into GEORGE FENNO'S,
Corner of Beach and Washington Street.
181 Dec. 2, '81 11*

ENGLISH FELT RUGS AND CRUMB CLOTHS for Carpet coverings. An invoice of these beautiful goods has just been received by JOHN J. FRANKLIN & CO., 41 Washington St., Boston. 41 Dec. 2, '81 11*

BURN'S PATENT NURSING BOTTLE. The most Perfect and Convenient Nursing Bottle in the World. We supply the trade with all parts of the Bottle separately when required, including Burn's Glazed Wire Brush, which is of INESTIMABLE value to the Infant, as it keeps the Tube perfectly sweet and free from acid, especially in warm weather. Price of Brush, 10 cts. BURN & PERCY, Successors to M. S. BURN & CO., Wholesale Druggists, 26 Tremont St., Boston, Mass. Sold by all Druggists.
171 June 10, '81 42*

DR. WARREN'S BILIOUS BITTERS, for purifying the Blood, curing Liver Complaint, Jaundice, Biliousness, Headache, Dizziness, Loss of Appetite, and all Spring Complaints; for Cleansing, Strengthening, Invigorating, and Regulating the Human System, has no equal in the world. Sold by all Druggists.
BURN & PERCY, Wholesale Druggists, General Agents, 26 Tremont St., Boston.
10 June 10, '81 43

TO CONSUMPTIVES.

The Advertiser, having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure. To all who desire it, he will send a copy of the prescription used (free of charge), with the directions for preparing and using the same, which they will find a SURE CURE FOR CONSUMPTION, ASTHMA, BRONCHITIS, etc. The object of the advertiser in sending the prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.
Parties wishing the prescription, will please address
REV. EDWARD A. WILSON,
Williamsburg, Kings County, New York.
Oct. 21. 3m 140*

THE SECRET OF BEAUTY lies in the use of Hagan's Magnolia Balm for the Complexion.

Roughness, Redness, Blisters, Sunburn, Freckles, and Tan disappear where it is applied, and a beautiful complexion of pure, satin-like texture is obtained. The plainest features are made to glow with Healthful Bloom and Youthful Beauty.
Remember Hagan's Magnolia Balm is the thing that produces these effects, and any lady can secure it for 75 cents at any of our stores.

To preserve and dress the Hair use Lyon's Kathaliron.
281 Nov. 18 41 98*

JUST OUT!
"Cherry Pectoral Troches."
FOR COLDS, COUGHS, SORE THROAT, AND BRONCHITIS.

NONE SO GOOD, NONE SO PLEASANT, NONE CURE AS QUICK.
RUSHTON & CO., 10 ASTOR HOUSE, NEW YORK.
Oct. 21 2m 145

For Incipient Consumption,

Bronchitis, Asthma, Enlarged Tonsils, Loss of Voice, Narrow Chest, use Dr. J. M. HOWE'S INHALING TUBE for common air, the best of all remedies. Send three cent stamp for Circular, to 227 Grand St., N. Y. Dr. Howe refers to Rev. Bishop James and Harper & Brothers, New York. Can be had of the principal Druggists.
Oct. 21, 3m 145*

MUSIC.—We to-day avail ourselves of an invitation to visit the Musical Studio of Mrs. Paige, to examine her new method of teaching music. We witnessed the performance of several pupils, who have been but a short time under Mrs. Paige's instruction, and their familiarity with all the scales and chords seemed to us remarkable. It seems they are taught almost everything they meet in music without the aid of notes, at the same time learning to read music by a very beautiful system. Thus, when the pupil takes a piece of music, he soon discovers that it contains the very exercises with which he is already conversant, and immediately proceeds to analyze all it contains. It is indeed wonderful to see even small children analyze a piece of music, and correctly answer their teacher concerning all the movements. The pupils seem delighted with the practice, and do not have to be driven to the piano, as the writer remembers to have been when pursuing his studies under the old method. 201 Nov. 25, '81 7*

"THE OLD WOODEN BUILDING."

One of the objects of peculiar interest in our city at the present age is the "Old Wooden Building," 24 and 26 Dock Square, erected previous to 1689, and consequently over one hundred and eighty years old! It is now occupied by GEO. H. RICHARDS, esq., the popular Clothier, who has in store one of the largest and best stocks of Men's and Boys' clothing to be found in the New England States, which he is retailing for cash at WHOLESALE PRICES.

Mr. Richards is one of the most enterprising and honorable Clothiers in the city and every article purchased at his store is warranted to give perfect satisfaction in price, quality of fabric, and workmanship.
181 Nov. 25, '81 20*

Rheumatism, Neuralgia, Gout, and all Local Debilities cured by using the
SHELDON SPRING WATER.
Book of 32 pages, with certificates, sent free. Address J. W. BEALS, Treasurer, Boston, Mass. Dec. 2, '81 98*

TOOL CHESTS AND LATHES.—Are elegant, useful, and instructive. Suitable for boys, amateurs, and mechanics. Illustrated catalogue free. Address GEORGE PARK, Buffalo, New York.
41 Dec. 2, '81 98*

MENDELSSOHN MUSICAL INSTITUTE

was established in April, 1856. Its claim to the first rank as an educator in every department of Music is sanctioned by a constantly increasing patronage from all parts of our country. Schools and communities are provided with skillful and earnest teachers, on application to the Institute. Address EDWARD B. OLIVER, Principal, 26 Oxford St. 111 Dec. 2, '81 119

THE GERISH CABINET ORGANS.—These instruments are strictly first-class in every detail of material and workmanship, and are offered at as low prices as such a quality of work can be afforded. The following testimonials are amply sufficient to indicate their excellence!—
BROOKLYN, N. Y., Nov. 13, 1880.

W. H. GERISH, Esq.:
Dear Sir:—At the request of Rev. Mr. McKay, I have examined the instrument which he obtained of you, and I take pleasure in testifying to its excellent qualities. It is well-made, substantial, and of good appearance. Its reeds are clear and pure, and quite free from both the huskiness and the shrillness which are so distressing in many cheap organs. The voicing is excellent, and the general effect is musical. I can safely commend it to all who desire a good instrument.
I am truly yours,
HENRY WARD BEECHER.
BOSTON, July 6, 1880.

W. H. GERISH, Esq.:
Dear Sir:—We most cordially and conventionally express our unqualified opinion of the superior excellence of the Cabinet Organs you manufacture. We have had frequent opportunities for examining their merits, and pronounce them unsurpassed by any European or American instruments of the class we have ever heard. The scientific principles upon which they are constructed, the thorough, faithful, and durable character of the workmanship, together with your artistic voicing, are a sure guaranty of a successful business, which your enterprise and ability justify merit, and which we heartily desire for you.
Very respectfully yours,
G. G. HOOK.
For years the General Agent of Mason & Hamlin, an accomplished musician and amateur organist, a thorough mechanic, and, as we can testify from a personal acquaintance of years, a gentleman of entire integrity. Mr. Gerish has given himself to his work with the determination to manufacture the very best instrument that can be made. — *Congregationalist*.
Circulars sent by mail. Address
441 Dec. 2, '81 119* 1790 Washington St., Boston.

I was cured of Deafness and Catarrh by a simple remedy, and will send the receipt free. Address M. C. LEGGETT, Hoboken, N. J. 31 Dec. 2, '81 119*

LOST! THE APPETITE FOR LOST!

TOBACCO Users, Chewers, and Smokers, one box of ORTON'S PATENTED PREPARATION, used according to directions, is warranted to destroy the appetite for Tobacco in any person, no matter how strong the habit may be. Price \$2.00 per box, sent by mail, post free. Agents wanted. Address C. B. COTTON, Proprietor, Box 1748, Portland, Maine.
131 Dec. 2, '81 119*

Seven Hundred and Fifty Pages

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THE BEST READING. Attractive, Entertaining, Amusing. No Magazine for Young People is attained so wide and well deserved a reputation as THE SCHOOLMATE.

The author of those popular books, "Ragged Dick," "Fame and Fortune," etc.
HORATIO ALGER, JR., commences a NEW STORY in the January number. Forward your subscriptions at once. The October, November, and December numbers will be sent free to all who remit \$1.50 before December 15th. A fine photograph of Mr. Alger will be presented to every subscriber for 1870. JOSEPH H. ALLEN, Publisher, Boston. Dec. 2, '81 119*

RASCALITY RAMPANT!—SWINDLERS IN ARMS! The "STAR SPANGLED BANNER" is threatened with arrest for its truthful exposures of the "Tricks and Traps" of swindlers. One rascal offers \$500 to be "let alone." See the Dec. "Banner," 75 swindlers "ventilated." The "STAR SPANGLED BANNER" enters upon its eighth year in January, 1870. It is a large, illustrated 40 column paper; 8 pages; Ledger size; fine type; overflowing with splendid reading. It is devoted to Literature, Poetry, Sense, Wit, Wisdom, and to anything calculated to entertain or instruct. The superb steel Engraving, "Evangelicalism," 11-1/2 feet in size, mounted on a roller, is sent prepaid, and gratis, to every subscriber. Only 75 cents a year. NOW IS THE TIME. Your money will be refunded if you are not perfectly satisfied. Remember, there's nothing like it. YOU NEED IT. It will save you money. All newsdealers sell it. ONLY FIVE CENTS. Send 75 cents and secure it "till 1871, and the elegant Engraving gratis." December numbers for 6 cents. Address: STAR SPANGLED BANNER, 231 N. 93* Dec. 2, Hinesdale, N. H.

"ECONOMY IS WEALTH." Franklin.

Why do people pay \$30 to \$40 for a SEWING MACHINE, when \$22 will buy a better one for all practical purposes? The "FRANKLIN" and "DIAMOND" Sewing Machines can be had in any quantity as usual, regardless of the false reports of rival dealers, who compel their customers to pay a profit of over 100 per cent. on inferior machines. Our agents have a large stock of these machines on hand, and we claim that these machines excel all others for simplicity and genuine perfection. They are constructed upon entirely new and improved principles, and run without back or gearing. We desire to do more good by finding new customers, and take this method to extend sales. All competition defied, and prices lower than others can furnish the unfinished stock. Agents wanted. Machines sent on trial and given away to families who are needy and deserving. For Circulars, testimonials, and reduced price list, address J. C. CUTTS & CO., Machine Brokers, Box 397, Boston, Mass. 231 Dec. 2, '81 98*

PHILBRICK'S SPEAKERS.

BY HON. JOHN D. PHILBRICK, Supt. Boston Public Schools.—the newest and best Speakers published. THE AMERICAN UNION SPEAKER, 618 pages crown octavo. Price, \$2.25. THE PRIMARY UNION SPEAKER, 160 pages. Price, 50 cents. Sent by mail on receipt of price. Published by THOMPSON, BIGLOW, & BROWN, Successors to Taggard & Thompson, Boston. 181 Dec. 2, '81 119*

CHARLES A. DANA, EDITOR.
The cheapest, smartest, and best New York Newspaper. Everybody likes it. Three editions: Daily, 9c; Semi-Weekly \$2; and Weekly, \$1 a year. All the news at half-price. Full reports of markets, agriculture, commerce, and Fruit Growers' Clubs, and a complete story in every Weekly and Semi-Weekly number. A present of valuable plants and vines to every subscriber. Indemnities to canvassers unsurpassed. \$1,000 Life Insurance, Grand Piano, Mowing Machine, Parlor Organs, Sewing Machines, etc., among the premiums. Specimens and lists free. Send a Dollar and try it. L. W. ENGLAND, Publisher, 304 N. York, 101 Dec. 2, '81 98*

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